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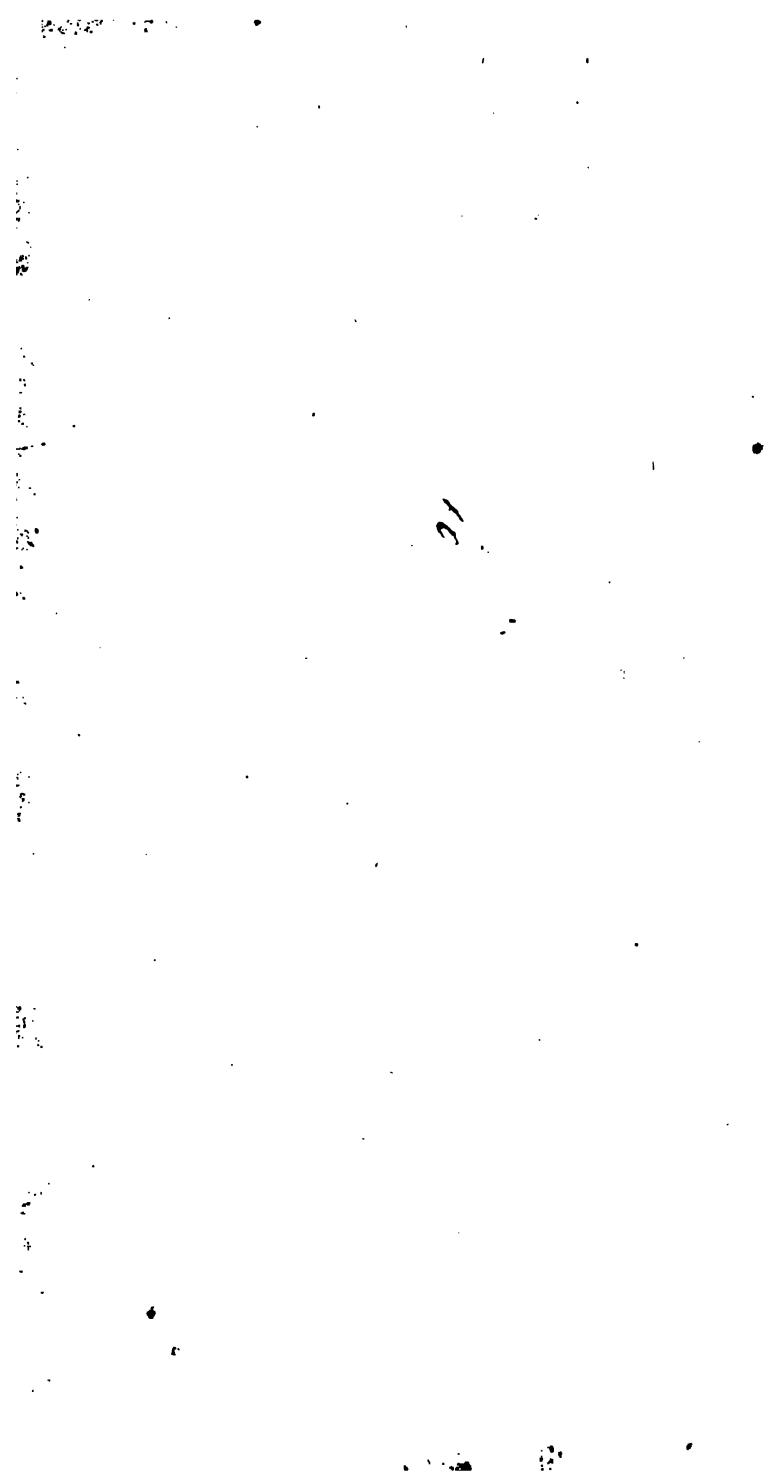
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To Ann G. Baker

Albany.

to Ann G. Baker

Albany





PRACTICAL PHILOSOPHY
John OF *Sincerity*
SOCIAL LIFE;
OR, *Albany*
THE ART OF CONVERSING WITH MEN:
to
AFTER THE GERMAN
Cran E. of Baker
BARON KNIGGE, *ad. F. F. I.*

BY *Wm.* P. WILL,
MINISTER OF THE REFORMED GERMAN CONGREGATION IN THE SAVOY.

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PREFACE.

THE greater part of the subsequent pages is the result of the observations and experience of **BARON KNIGGE**, a Nobleman whose talents are justly respected in Germany, where he acted a conspicuous part in the republic of letters, and on the stage of the great world. His active temper urged him with irresistible impetuosity to render his abilities and scientific knowledge useful to mankind; but being persecuted in the very beginning of his public career, by the heavy blows of adverse fate, beset by numerous enemies whom his independent spirit and the superiority of his mental accomplishments had provoked, frequently misguided by his too easy confidence in the rectitude of men, precipitated by his fiery enthusiasm for truth and the happiness of his brethren, and an implacable enemy to despotism and intolerance, he failed in all his plans to secure a post in which he could have exerted his talents and the benevolence of his heart for the benefit of his fellow-citizens. Asperion and the persecution of a set of men who hated him, because he scorned to cringe and to be subservient to their selfish views and oppressions, compelled him to quit his native country, and to become a citizen of the world at large. He roved Germany for some years, in all directions, sometimes being a visitor of the palaces of the great, and sometimes a humble pedestrian, mixing with the middle and inferiour ranks, and exerting all the energy of his mind to accommodate himself, as much as honesty and the consciousness of his innate dignity would permit, to the prejudices, customs, and peculiarities of those with whom he cultivated a tem-

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porary connexion. This enabled him to acquire a most extensive and profound knowledge of the human heart, of its numerous turnings and windings, of the most effective means of getting access to it, of the principal causes of the want of social happiness which he discovered in the splendid circles of the great, in the humble habitations of the middle ranks, and in the cottages of the poor, and the most successful means of rendering our intercourse with our brethren more comfortable and cheerful. The acquisition of that useful store of the most valuable knowledge animated him with additional zeal to contribute his mite to the reformation of our degenerated age, and in this disposition of mind he became more intimately acquainted with Weishaupt and Zwack, the two principal founders of the Order of the Illuminati. Their gigantic plan to collect a host of the greatest geniuses of all ranks and countries around them, to check by the joint efforts of their abilities and power the progress of the growing evil, their pressing solicitations to take a leading part in their confederacy, and the hope of being enabled by such a powerful union to employ his talents more successfully for the benefit of mankind, were charms which his heart could not resist. He accepted the offer, and became one of the most active and successful leaders of the union. But alas! he soon beheld with grief and sorrow that the alluring prospects which had been held out to him, were nothing but a charming dream, and was at last convinced that the society in which he had been received, would never be capable of accomplishing the arduous task which was the primary object of their union, as but few of its members were animated with that heroic disinterestedness and self-denial which were required, if the power invested in their hands were to prove beneficial to the world. Party spirit, ambition and other passions soon began to undermine the fabric; caballing traitors abused the power which the society possessed, to revenge themselves upon their enemies, or to satif-

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fy their thirst for dominion and wealth. The union, which might have become a blessing to mankind, threatened to prove a scourge to every state where its influence prevailed; the knave and the honest man were persecuted without discrimination, and Baron Knigge redoubled in vain his energy and zeal to purify the corrupted society, and to destroy the poison with which it was infected. His exertions were fruitless; his own associates became his most inveterate enemies, and he saw himself compelled to renounce all connexion with his corrupted brethren, and to retire to his former seclusion from the world, after having learnt by experience, and at the expence of his tranquillity and health, that no society of men, how great soever their combined talents, and how well calculated their plans may be, can hope to accelerate the age of general illumination and virtue contrary to the course of nature, which is slow, but progressive and sure; and that it is more becoming a man who wishes to be happy himself and to promote the happiness of his brethren, to take the world as it is, to do whatever lays in his power to ameliorate our corrupted age gradually, without noise and without relying too much on the co-operation of others, and to counteract the bad effects of the spreading corruption by a prudent and wise conduct, than to convulse the natural order of things by forcing more light upon our cotemporaries than their weak eyes can bear. Actuated by this dear bought experience, he now confined himself entirely to the exertion of his literary talents, and dedicated the rest of his life to the laudable employment of circulating in his writings rules of prudence, the practice of which will enable us to avert many of those calamities and painful disappointments that are the natural consequences of our want of knowledge of the world, and of the prejudices, the ignorance, passions, bodily and mental infirmities, vices and the vitiated taste of those with whom we live, and to prosecute our career with security and success. Of all the books

which he wrote for that purpose, none was better received and more generally admired than his celebrated work "*On Conversation with Men.*" (*Ueber den Umgang mit Menschen,*) which contains a most valuable store of practical lessons of wisdom, abounds with a profound knowledge of the world and the human heart, and is unanimously allowed to be the best essay on the real Philosophy of Social Life which ever has been published in any country. It went through five editions in the course of a few years, and, if I may presume to judge of its usefulness from my own experience, stands foremost amongst all the books which ever have been written to promote social happiness.

The advantages which I have derived from the study and application of the excellent observations and rules which this work contains, and the salutary effects which I have seen it produce in the life of those of my pupils to whom I recommended it, and who followed the sage instructions with which it abounds, made me wish most ardently to see it dressed in an English garb, and circulated in a country which is so dear to me, and which of late has naturalized so many inferior children of the German Muse. But as the original is entirely modified after the local wants, customs, and situation of Germany, and, besides, contains many chasms which I wished to fill up in an English edition, I was obliged almost entirely to new mould it, in order to render it more congenial to the soil into which I intended transplanting it, to collect the additions which it wanted with care and assiduity, to read all the books in which I expected to find materials that suited my purpose, and to make such observations as would enable me to ascertain how the author would have shaped his rules and instructions, if he had wrote for an English public—a task which procrastinated the publication of this volume more than three years.

The most valuable additions which the succeeding sheets contain, were gathered from the works of Bahrd, Zollikofer, Reinhard, Zimmerman (the celebrated au-

thor of the publication *On Solitude*) and Felsler—names which are highly respected on the German Parnassus. As for those that are the result of my own reflections and observations, they are too few to add any thing very material to the intrinsic merit of this volume, or to injure the fame of their original author.

By giving this work the title of *Practical Philosophy of Social Life*, I by no means presume to offer it to the public as a *complete system* of that branch of philosophy, but only wish that it may be regarded as a collection of fragments, from which some abler hand may hereafter compose a structure more deserving of the name.

As it will be my highest ambition to render this adopted child of my Muse more complete and generally useful in a second edition, if it should have the good fortune to meet with a favourable reception, the Reviewers will do me the justice to believe, that I shall feel myself infinitely obliged to them for every candid remark and censure that can tend to open my eyes to its defects; for the truth is, I do not presume to flatter myself with the idea of having rendered the succeeding volume as perfect as I could have wished, and therefore do not stand in need of gentle correction.

P. WILL.

MAY 18, 1799.

INTRODUCTION.

WE frequently see that the most prudent and judicious people take steps in common life which astonish us ; we experience but too often, that men who have a more than common theoretical knowledge of the human heart, become victims of the grossest imposition ; we have numerous opportunities of observing that the most experienced and skilful people on common incidents apply the most contrary means, and strive in vain, to operate on others ; and notwithstanding their great superiority of genius, frequently depend upon the follies of others, and the whims and obstinacy of weaker minds ; that they must suffer themselves to be ruled and abused by persons who possess not half their abilities and deserve not to be compared with them ; whereas others, who are extremely poor in spirit and destitute of all intrinsic merit, accomplish things which the wise scarcely dare to wish performing. We see that many an honest man is almost entirely neglected, that the wittiest and brightest geniuses but too often act a pitiful part in societies where all eyes are directed at them, and all are watching with avidity every word they are about to utter ; we see them sit mute in a corner, or hear them utter only common and trivial things, while an inferior genius contrives to combine and dress up the small sum of notions he has accidentally picked up, with so much dexterity, as to create general interest, and to be thought even by scientific men, to possess no small share of knowledge and judgment. We further see, that the most striking beauties are not generally admired, while persons who are endowed only with a small share of

personal charms excite general admiration. In short, we observe every day, that the most judicious and learned men, are, if not the unfittest for worldly business, at least so unfortunate as to be neglected, because they are destitute of the art of showing themselves in a favourable light, and that the most cultivated minds who are gifted by nature with internal and personal perfections, frequently are least capable of appearing to advantage.

Many people imagine themselves entitled, by superiour accomplishments, to disregard trifling rules of social propriety and all conventional laws of decorum. But this is a very fatal infatuation. We are, indeed, willing to excuse great faults counterbalanced by great accomplishments, because people of more refined feelings most commonly have more violent passions ; but in situations where the latter are not affected, the man of superiour rank ought to act with more prudence than a person of the common stamp ; and no one wishing to live and act in society, can be excused for despising its innocent customs.

By this observation however we do not mean to reflect blame upon those that voluntarily resign the admiration of the titled and untitled populace, to which a truly wise man is sometimes compelled to have recourse. It is but natural that a man of superiour talents should be reserved and silent in companies where he is not understood ; that a man who possesses genuine wit and a refined judgment, should not demean himself to act the merry-maker in a circle of trifling and empty headed coxcombs ; it is also natural, that a man who is ~~graced~~ with a certain dignity of character, should have too much noble pride to become an equal associate with every indifferent set of people who are of no importance to him, to fall in with the tone which conceited striplings have adopted on their travels, or that he should bend in obedient submission to all the dictates of ever changing fashion, which but too frequently receives its shape and form from danc-

ers, actors, and tailors, or is modelled by folly and vice ; it is obvious, that it is more becoming a youth to be modest and unassuming than intruding, arrogant, and ranting, like most of our young men ; that the wiser a noble minded man is, the more modest, diffident of his own knowledge, and the less intruding he will be ; that the more conscious a person is of intrinsic and real merit, the less art he will employ to exhibit his perfections, as a real beauty despises all those mean alluring artifices of coquetry by which some females strive to attract notice. But of all this we are not particularly speaking here.

Neither do we allude to the folly of the offended pride of those that are actuated by immoderate and arrogant pretensions, demanding to be constantly adulated, flattered and distinguished, and who act but a sorry part on being overlooked ; nor do we speak of the offended arrogance of an absurd pedant, who grows ill humoured when he has the misfortune of not being known and carested every where as a great luminary. We also do not animadvert here upon the consequences of the conduct of the gross Cynic, who according to his Hottentot system, despises all rules prescribed in Social Life by general consent and mutual politeness ; or on the silliness of those eccentric pretenders, who presume to be privileged by the imaginary superiority of their genius, to disregard all the laws of custom, decorum and reason. And when we assert, that the wisest and most judicious people very frequently miss their aim in conversation, and in the prosecution of respect, as well as in civil and other advantages ; we likewise cannot pay any regard to the heavy blows of misfortune which sometimes persecute the best of men ; nor to the effects of an unhappy, passionate or unsociable temper, which in many people eclipses the most excellent qualities. This observation rather alludes to those people who combine the best will, and sincere probity with very prominent good qualities, and an indefatigable zeal to pass honourably

and smoothly through the world, to establish their own prosperity and to promote that of their fellow-men, but notwithstanding are overlooked and fail in their diligent endeavours to effect so laudable a purpose. What is the cause of this phenomenon? Of what quality are they destitute which others possess, who, notwithstanding their being devoid of intrinsic worth, attain the highest degree of prosperity? They are destitute of what the French call *esprit de conduite*, of the art of conversing with men: an art which the block-head frequently catches sooner without studying it, than the judicious, wise, or witty; the art of rendering themselves noticed, distinguished and respected, without provoking envy; to accommodate themselves to the various tempers, opinions and passions of men, without being deceitful; to be able to fall in unaffectedly with the tone of every company, without losing the originality of their character, or demeaning themselves to low flattery. The man whom nature has not gifted with this happy disposition, must acquire by the study of men a certain pliancy, sociability, moderation, forbearance, self-denial, dominion over his passions, watchfulness over himself, and the serenity of an uniformly equal temper; and he will obtain possession of that useful art which only with justice can be called the *Practical Philosophy of Social Life*. We ought however not to confound it with that noxious and mean servility of a contemptible slave, who suffers himself to be abused by every one, gives himself up to every knave to obtain a meal, humbles himself before every powerful wretch to procure some lucrative post, is silent when he ought to speak his mind freely, assists in the execution of roguery, and idolizes titled stupidity. In treating on that spirit of conduct, which must guide us in our conversation with men of all classes, I do not however mean to write a book on the art of complimenting, but purpose laying before the reader some results of the experience I have had during a long intercourse with men of all ranks and situ-

ations. I do not promise to delineate a complete and regular system of Practical Philosophy of Social Life, but shall give only fragments and materials which will serve as a basis for further investigation. It is extremely important for various reasons, that a person wishing to associate with men and to live amongst them, should study the art of accommodating himself to their manners, customs, tone and disposition; and of this art I am going to say something. But what calling can I have to write a book on the spirit of conduct—I who in my life having so frequently displayed but very little of it? Does it become me to presume to dispense knowledge of men, while I myself having been so repeatedly a victim of such imprudent indiscretion as scarcely could have been excusable in a novice? Can it be expected, that a man who lives almost entirely secluded from human society, could teach the art of conversing with men? Let us see, my friends, what I can reply to this objection.

If through dear bought experience I have been rendered sensible of my own imprudence, so much the better. Who is more competent to warn against dangers than a man who has been involved himself in difficulties? If temper and weakness, (or should I not rather call it sensibility of a feeling heart, which is always ready to give itself up to others,) if a strong desire for the blessings of love and friendship, for opportunities of serving others and of exciting sympathy, have frequently promoted me to act imprudently, and to disregard the voice of cool and reflecting reason; my errors did not proceed from short-sightedness, simplicity and want of knowledge of men, but from an internal impulse to love and to render myself beloved, to be active and to do good. As for the rest, there are perhaps but few men, who in so short a period will be involved in such singular relations and connexions with people of all descriptions as I have been within the last twenty years; and should a man be similarly circumstanced, and not entirely neglected by nature



and education, he must indeed meet with numerous opportunities in the space of so many years, that will enable him to make observations and to warn against those dangers he could not escape himself. My living at present retired and secluded from the world, is neither owing to misanthropy nor to a silly singularity. I have very important motives for it; but to deliver them here at large would be speaking too much of myself, especially as I shall be obliged, at least, to give some account of my own experience in this Introduction. Therefore I beg leave to say thus much:—I was very young when I first stepped upon the theatre of the great world and the court. My temper was lively, restless and easy to be affected, and my blood warm; the seeds of many violent passions lay concealed within me; I had been somewhat spoiled in my first education, and had too great attention paid my little person, which induced me to demand too much consideration from those around me. Grown up in a country where flattery, dissimulation and cringing are not much encouraged, I was indeed but little prepared for that pliancy I wanted to ensure success among utter strangers and in despotic states. The instruction of young minds in true policy is frequently very unsuccessful, and not rarely attended with considerable dangers; our own experience in fact is the best instructor. These lessons produce the most salutary effect (if we pay not too dear for them) and make the deepest impression. My liveliness caused me to commit many inconsistent actions; I was precipitate in every thing, always doing either too much or too little, ever being too late or too soon; because invariably, I was about to commit a folly, or had to retrieve one. I generally missed my aim from omitting to act upon a simple plan. When I first appeared at court, I was too careless, too open and unsuspicious, which did me a great deal of injury. I resolved, however, to become a complete courtier; my conduct grew artificial, and I lost the confidence of good men.

I was too pliant, and this deprived me of external regard, internal dignity and self-consistency. Being dissatisfied with myself and others, I grew reserved and singular. This created astonishment; my society was courted and my sociability revived again. I renewed my former connexions, discarded my singularities, and the harm which my seclusion from the world had created, and which had attracted the attention of others, disappeared at once. At another period I lashed the follies of the times with some degree of wit; I was now dreaded, but not beloved; this grieved me; and being desirous to repair this loss, I proved myself a harmless being, displayed kind and benevolent sentiments, and shewed that I was incapable of hurting and persecuting others. But what was the consequence? Every one of those I had offended by my former conduct, or who imagined themselves the object of my sarcasms, abused me on seeing me defend myself only with blunted weapons which could do no harm. At other times, when my satirical humour was encouraged by the applause of jovial companions, I lashed great and little fools without mercy; the wits laughed; but those that were wiser shook their heads and treated me with coldness. Being desirous of showing that my humour was not tinged with malice, I ceased ridiculing others, and palliated every folly. This, however, made me appear to some a simpleton, while others suspected me of hypocrisy. When I selected my companions from among the most excellent and enlightened men, I applied in vain for the protection of a blockhead who was at the helm of government; and when I associated with people of inferior talents, I was treated as belonging to the same class with them. People destitute of education and of low rank abused me, when I treated them with more than usual kindness; and of those of higher rank I made enemies when they offended my vanity. I now made the blockhead too sensible of my superiority, and was persecuted; I was too modest, and experienced neglect;

I accommodated myself to all the peculiarities of my connexions, and fell in with the tone of those indifferent societies I frequented, and thereby lost my precious time, the regard of wise and good men, and particularly self-satisfaction; at other times I was too artless, and from want of self-confidence acted a pitiful part when I ought and could have shewn myself to advantage. At one period I too rarely went abroad, and was suspected of pride or puerile fear of men; at another I shewed myself every where, and was accused of being intruding. While I was a young man, I abandoned myself imprudently and exclusively to every one that called himself my friend and shewed me affection, and was often dreadfully deceived and disappointed in my sweetest expectations; afterwards I became the friend of every one, and ready to serve any person who wanted my assistance, in consequence no one attached himself to me, because none of my connexions valued a heart accessible to any that sought friendship. When I expected too much I was deceived; and when I gave up all confidence in the faith and probity of men, I could enjoy no social pleasure or be interested by any object. The public are not ignorant, that I was active in the association of the *Illuminati*, as they were called. This union which was directed by people, who, on account of their rank, birth, civil relations and talents, were classed with the most important men in Germany—made the knowledge of the human heart a particular object of their study. The person who managed almost the whole affairs of that extensive society (which was my case for a considerable time,) had, indeed, opportunities of becoming acquainted with people of all ranks, of very different culture and disposition, and to observe them in various situations; however as the intercourse with most of them was carried on by way of letters only, my practical experience gained in the whole but little by it. The treasure I gathered at those courts where I spent a great part of my life, was by far more con-

siderable. But I must confess, that, although I made many observations at these theatres of folly and deceit, yet I improved but little in the art of rendering them advantageous to myself, as I never could bridle my lively temper so much as to be capable of concealing my blind side so carefully as I ought to have done. And thus did the years elapse in which I could have made my fortune, as it is commonly termed. Now, since I have acquired a more perfect knowledge of men, and my eyes have been opened by experience, which has rendered me more circumspect and capable of operating on the human heart, it is too late to put that knowledge in practice. The few advantages I could obtain by it for the rest of my life, are not worth the trouble and exertion which it would cost me; and it is as little becoming a man, whose principles have been fixed by age and experience, to begin at so late a period to grow pliant, as it would be pardonable in him to turn fop. It is now indeed, too late to begin with the practice of my experience; however it is not yet too late to point out to young men the path they ought to pursue; therefore let us see what I can do, and come nearer to the point.



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PRACTICAL PHILOSOPHY

OF SOCIAL LIFE.

CHAPTER I.

General Rules and Observations to guide us in our Conversation with Men.

SECTION I.

OUR *pretensions are generally the standard by which the world judges of our abilities and merits.* A golden rule! A theme sufficient for a folio volume on the spirit of conduct and the means of gaining our point in the world; a maxim, the truth of which is confirmed by the experience of all ages. This experience teaches the adventurer and boaster to persuade the multitude that he is a man of consequence; to speak of his connections with princes and ministers of state, who frequently even do not know that he exists, in terms that procure him, if not more, at least, many a meal and access to families of rank and fortune. I knew a man who spoke in this manner in all companies of his intimacy with the Emperor Joseph II. and Prince Kaunitz, although I am certain that these great men scarcely knew his name, and had heard nothing of him except that he was a turbulent man and a libeller. As no one inquired into the truth of his pretensions, it enabled him to gain for a short time so much credit with many people as to induce them to apply for his interference with the Emperor, when-

ever they had occasion to petition for something. In such cases he used to write to some great man or other at Vienna, and boasted of the number of his noble friends in such terms as to obtain frequently a civil and kind answer, which he turned to further advantage.

This experience emboldens many a man of a merely superficial knowledge to decide positively in matters of which he, an hour before, scarcely knew any thing; and to give his opinion in terms which deter the modest literati from contradicting and putting questions to him that would expose his ignorance. This experience encourages the presumptuous blockhead to intrude himself into the highest dignities, to intimidate humble merit, and to deter every one from attempting to reduce him to his proper station.

This experience teaches the most useless and perverted geniuses, men without any talents and real knowledge, boasters and adventurers, to render themselves necessary to the great. It is generally the only means by which the learned, the musician, and painter acquire fame.

Emboldened by this experience, the foreign artist frequently charges hundreds for a piece which a native would execute ten times better for half the sum. The works of the foreign artists are, however, the rage; he cannot satisfy all the demands of his numerous customers, and at last, employs natives to work for him, and sells the produce of inland industry at a high price by stamping them with his name.

Animated by this experience the author contrives to obtain a favourable criticism on his work, pretending in the preface to his tiresome composition with barefaced impudence, to have been pressed by connoisseurs and men of erudition, of whose approbation and friendship he boasts, to publish his book for the benefit of the world.

This experience encourages the titled spendthrift who is on the verge of bankruptcy, and wants to bor-

row money which he does not intend ever to repay, to demand it in terms and in a manner which lead the rich usurer to think it an honour to be cheated by him.

Almost all sorts of application for protection or preferment, made in that tone, meet with success, and are but rarely refused; whereas scorn, neglect and disappointment generally are the reward of the humble and timid client.

This experience teaches the servant to obtain authority with his master; and persons who receive kindness, to render themselves so important to their benefactors as to lead them to think themselves very fortunate for being able to serve *such* men. In short, the maxim that *our pretensions generally are the standard by which the world judges of our abilities and merits* is the great panacea, the philosopher's stone of all adventurers, boasters, impostors, quacks, and shallow-brained geniuses, which enables them to make their fortune.—I would therefore not give a pin for that specific.—But stop! Should that maxim really be of no use at all to an honest man? Yes, my friends, we may turn it to some advantage. It teaches us never to reveal our economical, physical, moral and intellectual weakness, unless we are pressed by our calling or the most urgent necessity. Although we ought on no account to have recourse to impudent lies, yet we must neglect no opportunity to shew ourselves as much to advantage as truth and probity will permit. We must, however not do this in too gross, visible, striking and vain a manner, lest we should lose thereby more than we can gain. We rather ought to lead others, imperceptibly, to think that we possess more abilities and merits than appear at first sight. If we hang out too showy a sign, we excite too much attention, and invite others to explore those defects from which no son of Eve is exempted, and thus our fame may receive a mortal blow at once. Appear therefore with

a certain modest consciousness of your innate dignity, and above all things let your countenance bespeak your internal sense of veracity and rectitude. Display sound reason and knowledge whenever an opportunity offers; but be careful not to betray as much as might provoke envy, or render you suspected of too high pretensions, nor as little as might induce others to overlook or to contradict you with impudence. Be reserved; but take care to avoid the appearance of singularity, timidity and pride.

§ II. Strive to render yourself perfect; but avoid the *appearance* of perfection and infallibility. The world judges of you by your pretensions; and you have even to congratulate yourself if it imputes none to you which you never had; otherwise the least fault which you commit will induce people to exclaim: "Ah, it is unpardonable in *such* a man!" and as people of a weak understanding generally rejoice at the discovery of a defect in a man who outshines them, they will censure you with more acrimony for a *single slip* than they would another for a whole train of follies and roguery.

§ III. Be however not *too much* the slave of the opinion which others form of you. Be self-consistent! What need have you to care for the censure of the world if you act as you ought to do? Your whole wardrobe of external virtues is not worth a pin, if you conceal a weak and mean heart under that tinsel dress, and put it on only to make a show with it in companies.

§ IV. Above all things take care not to lose your confidence in yourself, your trust in God, in good men and fortune. You will be forsaken by all your friends as soon as your countenance bespeaks dissatisfaction and despair. I must however observe, that the unfortunate frequently is unjust to men, and but too apt to misinterpret every ill humour, every little mark of coldness in others, because he imagines that



every one sees that he suffers and wishes to avoid the application which he might make for his assistance.

§ V. Put not to your own account what you owe to the merits of others. If you receive civilities or are distinguished in company, because you are connected with some great and respectable man, be not proud of it ; but be modest enough to feel that, perhaps you would be treated differently if it were not for him, and strive to be honoured for your own sake. It is by far more preferable to shine in a dark corner with our own light than as a great moon of a foreign sun, or as a satellite of a planet.

§ VI. Disclose your sorrows and disasters if you are unfortunate or in want, and if reason, principles and your own exertions are insufficient to dispel your cares, to no person, not even to the wife of your bosom, unless you are certain to find relief. Few only are able and willing to ease our burden ; the greater part make it only heavier ; nay, many will shun you if they see that Fortune frowns at you ; and all will desert you if they perceive that you are entirely destitute of resources, that you are deprived of all support, and have not one protector left ! For who has the courage to take singly and firmly the part of a man who is deserted by all the world ? Who has the spirit to say : “ I know the man, he is my friend, and worth more than all the wretches that censure and asperse him.” And if you fortunately should meet with such a friend in time of need, he will perhaps, be a sufferer himself an unfortunate being that is urged by despair to unite his fate with yours, and whose protection will do you more harm than good.

§ VII. But speak also not too loudly of your prosperity, nor display too much splendour, wealth and genius. There are but few who will behold such a superiority without murmuring and envy. I would advise you for the same reason, not to be too kind to others ; because men are generally but too prone to shun an over-generous benefactor, as we are used to

flee from a creditor whom we never can pay. Be therefore careful not to appear too great in the eyes of your brethren ; for, besides, they will demand too much of you, and a single refusal will make them forget in a moment thousands of benefactions which they have received from you.

§ VIII. Disclose never in an ungenerous manner the defects of your neighbour, in order to sound your own praise at his expense ; nor expose the failings of others to shine with additional lustre.

§ IX. Be less eager to shine in companies than to afford others an opportunity of appearing to advantage, if you wish to please and to be applauded. But few people can bear to see others display their superiority. They will rather forgive us an ambiguous action, nay even a crime, than a deed through which we eclipse them. But when you are at some distance from them, and do not square their compass of activity, they will, perhaps, do you justice. I have frequently obtained the reputation of being a witty and sensible man in companies in which I had not uttered a single reasonable sentence, and in which I had done nothing else but to listen with an exemplary patience to fashionable and half learned nonsense, or to introduce a subject of which one of the society was desirous to speak. Many people do me the unmerited honour to introduce themselves to me with the humble assurance, (at which I sometimes can not help smiling,) that they come to pay me their respect as a celebrated author ; they sit down, begin to talk, giving me scarcely room to speak a word, though they came to admire me, and leave me delighted with my instructive and agreeable conversation and charmed with me in the highest degree, because I had understanding enough to *listen to them*.

Have patience with all weaknesses of that kind ; and if, for instance, a person should introduce a story or an agreeable anecdote which he *likes* to relate, let him not perceive in an unpleasant manner that the



subject is tiresome to you, because you have heard it repeated frequently, or communicated it to him yourself. What can be more innocent than to promote effusions of that sort if we can obtain by it a good name, and afford pleasure to others?

If people have an innocent hobby-horse, and, for instance, are fond of talking of their hounds, horses, paintings, &c. or are pleased when we drink a glass of wine with them, then let us indulge them in these harmless fancies if we can do it without inconvenience and deceit. I have never been able to reconcile myself to the custom of those courtiers that are used to listen to every one with an affected attention, nay even to interrupt us in the middle of a sentence which they have occasioned themselves.

§ X. Presence of mind is a rare gift of Heaven, and enables us to appear very much to advantage in Social Life. This valuable jewel can however not be acquired by art: yet if we are in want of it, we may at least do something to repair that defect by being constantly on our guard, and taking care not to be too precipitate in conversation, nor to utter any thing that might perplex ourselves or others. Very lively dispositions ought to be particularly careful to observe this rule. I would advise those that are not gifted with much presence of mind, if an unexpected question should be put to them or an uncommon object or incident surprise them, to be silent for a few moments, and to give their consideration room for preparing them for the party which they ought to take. As a single, rash and imprudent word or a step taken in the hurry of perplexity, may be attended with fruitless regret and dangerous consequences, a bold resolution, taken and executed on the spot, may also, in critical moments, in which we frequently are thrown off our guard, be productive of safety, happiness and consolation.

§ XI. If you wish for temporal advantages, for support and employment in civil life; if you desire to

obtain some post in which you can be useful to your country you must solicit, nay even frequently *beg* for it. Do not expect that men will assist you of their own accord if you are not absolutely necessary to them, or interest themselves in your behalf without being solicited, although your deeds should speak loudly for you, and your want of assistance be generally known. Every one takes care of himself and his family without troubling himself about the modest man, who is too timid to appeal to his talents, and may starve in an obscure corner notwithstanding his superior talents and merits. For this reason many a worthy man remains in obscurity all his life, and has no opportunity to be useful to his fellow-citizens because he can neither beg nor cringe.

§ XII. But let us request and accept of others as few services as possible. We meet very rarely with people who are disinterested enough not to demand, sooner or later, great returns for small services; and this destroys the freedom of conversation, deprives us of the liberty of action, and limits our choice. Although this should in ten instances distress us scarcely once, yet it will be prudent to avoid that one possible instance, and rather to give as often as we can and to serve every one than to accept services or any thing else from others. There are also few people that will serve you with a good grace. You will be convinced of it if you will make a trial. Many of your acquaintances will assume at once a grave and solemn air, in the highest glee of good humour, if you address them with these or similar words: "I have a great favour to beg of you; I am sadly distressed." Men are however very ready to offer us services of which we are not in want, or even which they are not capable to afford us. The spendthrift is always ready to serve others with money, and the blockhead with advice.

Above all things be careful not to request any favour of a person if you are convinced that he cannot well give you a refusal, how unwilling soever he should

be to oblige you ; for instance, when he is under obligations to you, or depends upon you in any other manner.

To receive benefactions makes us dependent on others, and we cannot know what the consequences of it may be. It reduces us frequently to the necessity either of shewing too much indulgence to bad men, or renders us suspected of being ungrateful.

If you wish to render yourself independent on the assistance of others you need but to have few wants, to be sober, regular and moderate in your wishes ; if, on the contrary, your heart is a wrestling place of numerous wild passions, if your mind is constantly agitated either by ambition or thirst after gain, or perturbed by voluptuous desires ; if you are infected by the extravagance and luxury of our age, and wish for every thing that dazzles your eyes ; if restless curiosity and a turbulent spirit impel you incessantly to interfere with the concerns of others, you will always be in want of the assistance of your friends and acquaintances in order to obtain the gratification of your numberless wishes.

§ XIII. When I recommend to my readers rather to *oblige* every one than to accept of the *assistance* of others, this does not contradict the assertion that prudence requires we should not do *too much* for others. I would advise you in general to be obliging, but not to obtrude your services upon others, nor to be the friend and confidant of *every one*. Above all things do not censure, correct, or advise others, if you have no urgent calling to do it. Few only will thank you for it, and many have already decided how to act when they apply for our advice. Do not trouble your friends and acquaintances with trifling commissions if you possibly can avoid it ; for instance, to buy something for you, to deliver a message, &c. I would also recommend to you to decline every charge of that sort ; for the execution of such commissions is generally attended with loss of time, and you will rarely be

able to execute them to the satisfaction of your friends. They are generally attended with loss of time and money, and rarely gratefully acknowledged. Be also careful not to interfere in domestic disputes: and above all things be cautious how you reconcile enemies and settle differences, if the dissenting parties are not particularly dear to you, because both parties generally shake hands unexpectedly to attack the peacemaker jointly. Match-making leave to Heaven and a certain class of old women.

§ XIV. No rule is more generally useful, none ought to be observed more sacredly, and tends more to procure us respect and friends than that which teaches us to keep our word rigidly even in the most trifling instances, to be faithful to all our promises, and never to wander from the strait road of truth and veracity. You are intitled in no instance and by no motive whatever to say the contrary of what you think, although it would frequently be highly wrong and imprudent to disclose every thought of your heart. No necessity, how imperious soever it be, can excuse an untruth; no breach of veracity has ever been committed without having produced, sooner or later, painful consequences; whereas the man who is known to be a slave to his word, and never to indulge himself with the commission of an untruth, gains confidence, a good name and general regard.

§ XV. Be strict, punctual, regular, assiduous and diligent in your calling. Keep your papers, keys and every thing in such an order as to be able to find every individual article in the dark. Bestow a still more rigid care upon the property of others which is entrusted to you. Never lend books to others which you have borrowed. If any be lent to you, send or carry them back in proper time, and do not give your friends or servants the trouble to fetch them. Every one is glad to be connected and to transact business with a person upon whose punctuality in words and deeds we can rely. Appear punctually at the place

to which you have promised to come, though you should be the only one that is so regular; good and bad examples of that sort are generally imitated, and the irregularity of others is no excuse for ours.

§ XVI. Interest yourself for others if you wish them to interest themselves for you. A person that is destitute of fellow feeling, of a sense for friendship, benevolence and love, and lives merely for himself, will also be left to shift for himself when he wants the assistance of others.

§ XVII. Implicate no one in your private differences, and demand not of those with whom you are connected to take a part in the animosities which exist between yourself and others.

A great number of such rules are comprehended in the old maxim: "Put yourself in your imagination frequently in the place of others, and ask yourself—How should you be pleased in such a situation—if *this* were demanded of you—if *you* were treated in such a manner—if *you* were desired to take so much pains—to afford such an assistance—or to give *such* an explanation?"

§ XVIII. Do not trouble yourself about the actions of others while they have no relation to yourself, or so much influence on morality as would render it criminal to be silent. What is it to you whether a person walks slow or quick, sleeps little or much, is often or seldom at home, wears a simple or a sumptuous dress, drinks wine or beer, contracts debts or hoards up money, keeps a mistress or not. But *facts* which we *must* know we learn frequently best of stupid people, because they relate them without witty exaggerations and additions, without passion and artful misrepresentation.

§ XIX. Do never desert your *principles* while you are convinced that they are just. To make exceptions is very dangerous and leads farther than we at first intend to go, from trifles to matters of importance. If, therefore, you have resolved once after mature con-

sideration to lend out no book, to drink no more than a certain quantity of wine, &c. your own father even must not be capable to persuade you to decline from it, while the motives which determined your first resolution continue to remain in force. Be firm, but cautious not to take a resolution until you have considered all possible cases, nor to persist obstinately in trifles.

Above all things be always consistent. Form a certain plan of life and do not swerve from it the breadth of a hair, although that plan should be rather singular. People will perhaps talk a short time of your singularity, but finally be silent, refrain from disturbing you any further and esteem you for your firmness. We in general are always gainers by a regular perseverance and a wise firmness. Principles resemble in one point all other materials of which something is made; namely, the best proof of their goodness consists in their durability; and, in truth, when we minutely inquire into the reasons from which even the noblest actions of some people frequently are under rated, we find oftentimes that the public suspects the object and tendency of these actions, because they do not seem to accord with the system of the man that performs them, because they are inconsistent with his usual mode of proceeding.

§ XX. Above all things strive to have always a good conscience. Avoid most studiously to give your heart the least occasion to reproach you on account of the object of your actions and of the means which you employ to attain it. Pursue never crooked ways and you may firmly rely upon good consequences, the assistance of God and of good men in time of need. Although you should be thwarted for some time by misfortune, yet the blissful consciousness of the goodness of your heart and of the rectitude of your designs will afford you uncommon strength and comfort; your sorrowful countenance will interest those with

whom you converse much more than the grimaces of the smiling and grinning villain who *seems* to be happy.

§ XXI. Be *consistent* in your conduct, whatever the part be which you have undertaken to act. Be not warm, civil and obliging, pleasant and entertaining to-day, and cool, rude, dry and mute as a statue to-morrow! It is difficult and disagreeable to converse with people of such a fickle disposition. When they are in good humour or no other person is with them who is of a higher rank, jocofer or a better flatterer than we are, they will receive us with marks of the most cordial and intimate friendship. We are charmed with their conduct, rely upon their kindness, and go a few days after to pay another visit to that agreeable man who was so extremely glad to see us, and invited us so kindly to come very often to his house. But how different is our reception! We are received with a chilling coldness and grave looks; our host leaves us in a corner, to amuse ourselves as well as we can, and replies only in monosyllables to our questions, because he is just surrounded with venal parasites who can flatter his passions better than we. I advise you to drop by degrees all connexions with such people, and if afterwards they should be actuated by a transient whim to seek your company again, to receive them in return with serious dignity, and to steal imperceptibly out of their society.

§ XXII. Make some distinction in your external conduct towards those with whom you converse, and in the marks of attention which you show them. Do not shake hands with *every one*, nor press *all* your acquaintances without discrimination to your heart: for what will be left for the friends of your bosom or those whom you prefer, and who can rely upon your marks of friendship and esteem? who can set any value upon them if you dispense them so lavishly?

§ XXIII. There are two principal motives that ought to prevent us from being too communicative;

first, the fear of betraying our weakness and being abused ; and then the consideration that if we have used people once to be informed of all our concerns, they will at last expect to be made acquainted with every trifling step which we take, to know all our affairs and to be consulted on all occasions. On the other hand, we must also avoid being too reserved and close : because this might lead others to suspect something important or even dangerous to be at the bottom of all our transactions, which would involve us in many disagreeable situations and render us objects of suspicion, particularly in foreign countries, on travels and many other occasions. Too much reserve can also hurt us very much in Social Life in general, and injure us even in the conversation with worthy friends.

§ XXIV. Attempt never to render a person ridiculous in company how many defects soever he may have. If he be stupid, you will reap little honour from directing the shafts of your wit at him ; should he however happen to be less stupid than you think, you may become the butt of *his* ridicule ; if he be noble minded and gifted with a feeling heart you will hurt him ; and should he be malicious and revengeful he will, perhaps, resent it sooner or later. And if the public have but the least consideration for our opinion of others, we can easily injure a good man in civil life by ridiculing him in company, or depress a weak person so much as to extinguish every spark of ambition, and to destroy every budding talent in his soul, when we expose him to scorn and disgrace by unveiling his defects.

§ XXV. Terrify and tease no person, not even your most intimate friends, by false reports, vexatious jokes, nor by any thing that could reduce them to a momentary distress or uneasiness. There are so many really unpleasant, anxious and distressing moments in this world, that it is our fraternal duty to remove every thing that could add even as little as the weight of a grain of the balance to the load of real and im-



aginary evils. It is equally wrong and imprudent to give a friend out of merriment a momentary pleasure that soon passes away, by fictitious joyful intelligence. There are real acts of cruelty which do not season, but embitter the joys of Social Conversation. Prudence also advises you not to excite curiosity nor to torment people by unfinished sentences, but rather to be silent if you are not inclined to speak out. There are people who are used to give their friends such mysterious hints, as for instance : "I have heard very unpleasant things of you, but am not at liberty to communicate to you what I have been told." Such hints are of no use and create uneasiness.

We must in general perplex people as little as possible, and when some person is going to commit an imprudent action ; for instance, to speak ill of a book whose author is present, or to be put to the blush in any other manner, rather spare him that perplexity and endeavour to repair his blunder as well as we can ; and if any person through inattention should break or drop something, or commit any other trifling mistake, good breeding requires we should take no notice of it, at least not look at him with marks of dissatisfaction or astonishment, which would only increase his distress.

§ XXVI. Above all things let us never forget that people want to be amused and entertained ; that even the most instructive conversation at last becomes irksome to many if it be not seasoned by occasional sallies of wit and good humour ; further, that nothing in the world appears to the generality wittier, wiser and more pleasant than what is said to their praise and flatters their vanity ; but ~~that~~ it also is beneath the dignity of a rational man to ~~act~~ the mean part of a jester, and unworthy of an ~~honest~~ man to flatter meanly. There is a certain medium which I wish to recommend to you. Every man has at least *one* good quality which we may praise without degrading ourselves ; and an encomium of that sort uttered by a

man of understanding and judgment may become an impulse to strive at greater perfection. This hint will be sufficient for those that are inclined to understand me.

Display as much as you can an unruffled and serene countenance. Nothing is more charming and amiable than a certain jovial and cheerful disposition which emanates from the source of a guiltless heart that is not agitated by the tempests of warring and violent passions. A person that constantly hunts after witticisms and shows that he has *studied* to amuse the company, will please only for a short time and interest but a few; his Society will not be courted by those whose hearts pant after better conversation, and whose minds wish for *Socratic* entertainment.

A person who sets up for a dealer in witticisms and jokes not only exhausts himself soon and grows flat, but also experiences frequently the misfortune to offend his companions, if he be in a particular humour to open the treasures of his jocular trifles. Every meal to which he is invited, every civility that is shewn him, seems to be attended with the onerous condition to deserve that honour by a display of his jokes; and if ever he attempt to raise his tone to a higher strain and to introduce a serious subject, he is laughed at before he has finished his sentence. True humour and genuine wit cannot be forced nor produced by art and mental toils; but they are felt like the presence of a celestial being, creating pleasure, congenial warmth and secret awe. When you wish to display your wit you ought always to consider first in what company you are. A discourse which is very entertaining to people of a certain education, may appear very tedious and improper to others, and a humorous expression which is received well in a society composed of gentlemen may be very unseasonable in a circle of ladies.

§ XXVII. Quit the society of no person without having told him something obliging or instructive, in a manner which does not offend his modesty nor has

the appearance of being studied, that he may have no reason to think the hour lost which he has spent in your company, and be sensible that you interest yourself for him, that you are sincerely concerned for his happiness, and do not lavish your civilities indiscriminately upon every one that happens to come in your way. But do not misunderstand me! I wish if possible to banish all idle talk from conversation, and to prevail upon my readers to be careful never to utter any thing that neither is useful nor imparts *real* pleasure to him who must listen to you, and interests neither his head nor his heart. I do therefore not recommend to you the custom of those that distress all their acquaintances without intermission by empty compliments, flatteries and encomiums which admit of no reasonable reply. As for the rest, I do not think it improper to intermix our discourse sometimes with a well meant expression of civility, or a merited and modest encomium that may serve as an incitement to the farther pursuit of virtue. The subsequent example will more clearly elucidate my real principles with regard to this point: I once sat at the table of a friend between a beautiful, young and sensible lady, and a little deformed and ugly old maid. I committed the rudeness to converse during dinner only with the former, and to neglect the latter entirely. When the desert was served up the rudeness of my conduct suddenly struck me, and I now repaired the fault which I had committed, by a gross offence against sincerity and veracity. Turning myself towards my neglected neighbour, I mentioned an incident which had happened about twenty years since, and when she told me she did not recollect it I had the meanness to reply: "It is no wonder, for then you must have been a child." The little deformed being was highly pleased at my thinking her so young, and that single word gained me her good opinion. She ought however to have despised me for that flattery. How easy would

it have been for me to introduce a subject that could have interested her without nourishing her silly infatuation! and this would have been my duty; instead of which I neglected her entirely all the time while we were at dinner. That miserable flattery was undoubtedly a very unmanly and dishonourable expedient to make amends for my ungentlemanlike neglect.

We may however sometimes give great offence to some people though we imagined what we said was very obliging. There are, for instance, persons who would take it very ill were we to assure them that they appear to be very good natured, and others are offended if they are told that they have a very healthy look.

§ XXVIII. If you are desirous to gain lasting respect; if you wish to offend no one; to tire no person by your conversation; I advise you not to season your discourse constantly with aspersions, ridicule and backbiting, nor to use yourself to the contemptible custom of jeering. This may please now and then particularly in the circle of a certain class of people; but a man that constantly *labours* to amuse the company at the expense of other people, or of truth, will certainly be shunned and despised at last, and he deserves it; for a man of feeling and understanding will bear with the failings of others, as he must be sensible how much mischief sometimes a single ridicule may produce though no harm be meant. He also cannot but wish for more substantial and useful conversation and loathe gibing nonsense. Yet we use ourselves but too easily to that miserable custom in what they call the fashionable circles. I do however not mean to condemn *all* ridicule in general and at all times, nor to deny that many follies and absurdities can be counteracted best in *less familiar* circles by the lashes of fine, not too plain nor too personal, ridicule. Neither do I desire you to applaud every thing you see and hear, nor to excuse all faults; I rather must confess, that I always suspect people that affect to cover all defects of others with the cloak of charity. They are gener-

ally hypocrites who wish to bribe others by the honourable terms in which they *speak* of them, to forget the injuries which they *commit* against those very persons: or they intend to prevail on us by such a conduct, to be equally indulgent to their own failings and defects.

§ XXIX. Avoid as much as possible to relate anecdotes, particularly such as place others in an unfavourable light, especially if they be founded merely on hearsay. They are frequently idle inventions, or have passed already through so many hands as to be greatly exaggerated or mutilated, and thus essentially altered. We can oftentimes seriously injure innocent and deserving people by the relation of such anecdotes, and more frequently involve ourselves in great difficulties.

§ XXX. Be careful not to carry stories from one house to another, nor to relate familiar table talks, family discourses and observations which you have made on the domestic concerns and life of people with whom you frequently converse. Although you should not be a *malicious* tale-bearer, yet such an officious garrulity would create mistrust and might occasion a great deal of animosity and disharmony.

§ XXXI. Be cautious how you censure and contradict others. There are few things in the world that have not at least two different sides. Prejudices overdarken frequently the judgment even of a wise man, and it is difficult to form always a just idea of the situation of others. Be also particularly careful not to judge rashly of the actions of judicious men, unless your modesty tell you that you are wiser than those whom you censure. This internal sense of our own superiority is however always very suspicious. A wise man generally is more lively than another, has to combat more violent passions, cares little for the opinion of the multitude, is less anxious than others to justify the purity of his motives. As for the rest,

you will do well always to ask before you pronounce judgment upon others: "What good does that man do? Is he useful to his brethren? And if he be, you ought to forget the little passionate failings which he has, and which are hurtful to no one but himself, or at most cause only a trifling and transient harm.

Above all things do not presume to weigh scrupulously the motives by which others are actuated to do good. Such an account would perhaps frequently render your own deeds, even those that afford you the greatest satisfaction, very diminutive. The influence which an action has upon the happiness of the world, ought always to be the standard by which we estimate its merits or demerits.

§ XXXII. Take heed not to tire the patience of your hearers by tedious and prolix discourses. A certain laconism,—if it do not degenerate into an affected mode of speaking only in sentences and aphorisms, or of weighing scrupulously every word—a certain laconism, *i. e.* the gift of saying much in few words, and of keeping the attention alive by the omission of unimportant details, and at other times the skill of rendering a trifling circumstance interesting by relating it in a lively manner—is the real art of social eloquence. I shall however speak of it more at large in another place, and now only advise you not to talk too much in general. Be parsimonious in dispensing your words and knowledge lest your store should be exhausted too soon, and you relate what you neither ought nor intended to disclose, which only will serve to render your discourse tedious and disagreeable. Let others also speak and contribute their share towards the general conversation. There are people who without perceiving it, monopolize every where the conversation, and were they in a company of more than fifty people would nevertheless soon find means to be the only speakers in the room. Disagreeable as this must be to every company it is equally unpleasant and destroys no less the glee of Social Con-

versation, when on the other hand we see people of a different disposition standing mute and listening as if they were spies, catching every improper and imprudent word that escapes in the unsuspecting heat of conversation, as it should appear for some sinister and malicious purpose.

§ XXXIII. There are people in Social Life who are always ready to receive but never will give; who desire to be amused, instructed, served and applauded, paid and nursed as it were by the rest of the Public, without giving any thing in return; who complain of being tired to death by the dulness of their companions, but do not consider that others have just reason to retort the same complaint against themselves; who will sit quietly upon their chair, listening with pleasure to the fallies and exhilarating discourses of others, without taking the trouble to contribute any thing to the amusement of the company. This is however as unjust as it is tiresome. There are also many who constantly are speaking only of their own person, of their domestic concerns, their relations, deeds and official occupations; who turn every subject that is brought upon the carpet into that channel, and take every simile, every idea which they start from these things. Avoid as much as possible to display in mixed companies the shape, and to speak in the tone which you have received by your special education, your profession and station in life. Do not speak of subjects that can be interesting to no one but yourself. Make no allusion to anecdotes which are unknown to the company in which you are, nor to passages from books which they probably never have read. Converse not in a foreign language if you have reason to believe that not all those who are present understand it. Learn to accommodate yourself to the tone of the Society in which you are. Nothing can be more absurd than if, for instance, the physician entertain a group of young ladies with a description of his collection of anatomical preparations; if the divine in a

circle of men of the world enter into a prolix discussion of some casuistical point in theology, and the old and infirm literati entertain a young coquette with an enumeration of his corns and fores.

We happen however frequently to come into companies where it is extremely difficult to introduce an interesting subject. If a sensible man be surrounded by people that have no taste for discourses of a better sort and relish only idle and trifling talk, it is no fault of his if he be not understood, and he may console himself with the consciousness of having spoken of matters that *ought* to interest.

§ XXXIV. Speak therefore not too much of yourself when you are not in a circle of intimate friends that interest themselves warmly in all your concerns; and even then you will do well to avoid all egotism. Take care not to speak too much of yourself if your friends out of civility should turn the conversation upon your person, your publications and similar subjects. Modesty is one of the most amiable qualities, and pleases the more, the more rarely it is to be met with in our times. Be therefore also not too eager to read your literary compositions to people without being asked to recite them, to display your talents and to relate your meritorious actions, nor to give others an opportunity to request it of you. I would also advise you not to *distress* others by your conversation, *i. e.* not to display such a superiority as to render your companions mute, or to place them in a disadvantageous light.

§ XXXV. Do not contradict yourself in conversation by supporting some principle or other which you have combated on a former occasion. We may change our opinions, but prudence requires we should not judge decisively in company, until we have weighed all the arguments for and against the point in question.

§ XXXVI. Take care not to expose yourself on every occasion from want of memory or attention to yourself, because you are in love with your own wit,



by relating the same stories, anecdotes, similes, &c. on every occasion. It is in general, but particularly in Social Conversation, highly important that we should sharpen our memory, and for that reason not use ourselves too much to write down every thing we wish to recollect.

§ XXXVII. Do not season your discourses with duplicities, nor with allusions to objects that either create aversion or make chastity blush : nor applaud those that do it. No sensible man can relish such discourses. Deny no where your sense of shame and chastity and your aversion from obscenity, though the company should consist only of men.

§ XXXVIII. Intermix not your discourses with flat common place expressions. Avoid, for instance, the hacknied assertion ‘that health is an invaluable treasure ;’ ‘that skating is a cold amusement ;’ ‘that every one is his nearest neighbour ;’ ‘that all is well that ends well ;’ ‘that a burnt child fears the fire ;’ or ‘that time passes swiftly away,’ which *en passant* is not true ; for as time is computed after a fixed standard it cannot pass quicker than it must do ; and a person to whom one year appears to have passed more rapidly than another, must have slept more than usual or not have been in his senses ; such sentences are tiresome and frequently nonsensical and void of truth.

There are some mechanical people one half of whose discourses are composed of certain expressions which they utter without thinking. They find you for instance dangerously ill in your bed and ‘rejoice to see you well.’ If you shew them your picture, ‘that it is indeed an excellent likeness but painted much too old.’ They will say of all children ‘that they are very big for their age, and very like their father or mother,’ &c.

§ XXXIX. Do not tease those with whom you converse with useless questions. There are people who being used to shape all their discourses in the form of question and answer, assail us with such a number of

interrogatives as to render it impossible for us to converse with them after our own manner.

§ XL. Learn to brook contradiction. Be not childishly fond of your own opinions. Do not grow passionate and rude in disputing, not even when your serious arguments are opposed by ridicule and jeering. You have lost half, however good your cause may be, if you lose your equanimity; at least you will not be able to convince your opponent.

§ XLI. Talk not of your domestic concerns, nor of vexatious subjects in the playhouse, in concerts and other places of amusement. We resort to these places to divert and to rest ourselves, to forget the cares and troubles of life and to unbend our mind, it is therefore highly improper to obtrude our diurnal yoke again upon our shoulders.

§ XLII. I think you will agree with me that no honest and sensible man will scoff at essential doctrines of religion, though he should be so unfortunate as to question their truth; but I must observe that it would be equally improper to ridicule in company religious rites, ceremonies that are held by many to be material parts of religion, or human institutions which some sects esteem as articles of faith. You ought to respect what is sacred to others, and to suffer your brethren to enjoy the same liberty which you claim for yourself. Do not forget that what *we* call mental illumination may be *darkness* to others. Spare prejudices that afford peace to your weaker brethren. Rob no one without giving him something better for what you take from him. Recollect always that ridicule never can *convince* others; that our reason which in this sublunary world labours under many impediments can easily err in such important matters; that it is difficult to overturn a defective system, which however is the basis of a good moral edifice, without pulling down at the same time the whole fabric; and finally, that such subjects are unfit for being discussed at all in mixed companies. I think however that in our age we

avoid but too studiously and anxiously all opportunities of speaking of religion. Some people are ashamed to evince a warm regard for divine worship from fear of being taxed with want of mental light, and others affect to be animated with religious sentiments, and are anxious to avoid speaking against fanaticism in order to ingratiate themselves with the devotees. The former is the most contemptible sort of cowardice, and the latter mean hypocrisy: either are equally unbecoming an honest man.

§ XLIII. Whenever you speak of bodily, mental, moral or other defects, or relate anecdotes that place certain principles in a ridiculous light, or reflect some blame upon certain ranks in life; then be cautious to ascertain first that no one is present who could be offended by it, or take that censure or ridicule as a reflection upon himself, or his relations and friends.

Ridicule the person, shape and features of no one; for it is not in the power of any mortal to alter them.

Nothing is more distressing, grievous and revolting to a man who unfortunately has a singular countenance or figure than to perceive that it is an object of ridicule or surprise. People that are acquainted with the world and have lived amongst men of all forms and shapes ought certainly not to be in want of being told of it; but, alas! we find even amongst people of the first quality particularly amongst the female part, persons who have so little command over themselves or such indifferent notions of decorum and equity, as not to be able to conceal the impression which an uncommon sight of that sort produces upon them. This is however a mark of great weakness; and besides if we consider how relative our notions of beauty and deformity are, how precarious our physiognomical knowledge is, and how often a beautiful, noble, warm and generous heart, and a great, well informed and philosophical mind, is the inhabitant of an apparently ugly form; we may justly conclude how little we are intitled to draw injurious inferences from the external

appearance of a man, and that it is always extremely wrong to betray the impression which such a sight produces upon us through laughter, or in any other manner. There are also other objects besides a singular shape that frequently strike us ; as for instance, ridiculous, fantastical and absurd miens, manners, distortions of the body, an imprudent and improper conduct, a singular and grotesque dress, &c. &c. Good breeding requires also of us not to express our astonishment at these singularities by sarcastic smiles or signs to those that are present, and thus to increase the confusion of the poor man that is guilty of them.

§ XLIV. If you wish to speak to your friend in company of a person that is present, (though whispering is in general highly improper,) take at least the precaution not to look or to point at the man of whom you are going to speak : and if you are to listen to a discourse concerning yourself which is carried on at some distance from you, prudence requires you should not turn your looks that way ; for this will put the speakers upon their guard, and we hear besides with the ears only and not with the eyes.

§ XLV. Be careful not to remind people with whom you converse of disagreeable matters without having a necessity to do it. Many persons are actuated by an imprudent concern, to inquire after the state of our economical and other disagreeable circumstances, although they can be of no service to us, and thus force us constantly to ruminate in societies where we expected to be exhilarated upon matters which we are anxious to forget. Such a conduct is extremely improper, imprudent and cruel, if we be not certain that discourses of that sort rather will ease and comfort the person to whom we address them than increase his sufferings and sorrows.

Refrain also from prejudicing people against any thing which they have once in their possession and are not at liberty to give up again, and do not render your connexions dissatisfied with their situation by disagree-

able representations of its disadvantages. There are, alas! but too many preachers of truth of that class who make it their business to reason the most happy and innocent prejudices away, and thus rob their brethren frequently of the only comfort which they have. This is indeed highly unbecoming a man who possesses a feeling mind, and besides can do no good, but rather be productive of the most lamentable consequences.

§ XLVI. When a person tells disagreeable things to another or puts him to the blush, do not take a share in it nor seem to approve of it by applauding smiles, but rather pretend not to hear it. The nobleness of such a conduct is felt and frequently gratefully rewarded.

§ XLVII. I shall treat of the custom of speaking in paradoxes, of the spirit of contrasting and disputing, and of quoting the opinion of others, in a succeeding chapter, to which I refer my readers.

§ XLVIII. Secrecy is one of the cardinal virtues in human life, but, alas! more rarely to be met with every day. Men are in our times so uncommonly fraudulent in their promises, nay even in the most solemn assurances and oaths, as to betray without hesitation secrets that have been intrusted to them under the seal of the most inviolable secrecy. People of another class who are less void of conscientiousness but, extremely heedless, cannot bridle their loquacity on any account. They forget that they have been desired to be silent, and reveal out of an unpardonable imprudence the most important secrets of their friends in public places; or supposing every one whom they happen to meet to be a faithful friend, communicate what they ought not to regard as their property to people that are as thoughtless as themselves. Persons of this description are equally heedless with regard to their own secrets, plans and concerns, and thus destroy frequently their temporal happiness and ruin their best designs.

It is obvious how much injury in general must arise from such an imprudent disclosure of our own secrets and those of others. But there are also many other things which properly are no secrets, of which reason however teaches us that it would be better to conceal than to divulge them, because the communication of them can be useful and instructive to no one, and become hurtful to some person or other. I recommend therefore a prudent reservedness, which however must not degenerate into a ridiculous mysteriousness. I must observe on this occasion that people in general are more reserved in despotic states than in countries which enjoy more liberty. In the former fear and mistrust tie the tongue, and in the latter every one follows the impulse of his heart to communicate his ideas without restraint.

If we cannot avoid intrusting several people at one time with the same secret, it will be prudent we should enjoin the strictest secrecy to every one of them, to lead each of them to think that he is the sole possessor and will be alone accountable for the keeping of it.

Many people are in the habit of not explaining themselves distinctly and give no absolute promise when requested by us to preserve a secret which we are going to disclose to them. Good nature prevents us frequently in such a case to trust to their discretion. Such an ambiguous conduct is however unbecoming a real gentleman; an honest man declares his intention without reserve, and listens not to a disclosure of that nature until he has informed us how far he can engage himself to keep the secret which we are going to communicate to him.

§ XLIX. What the French call *contenance*, harmony and consistency in our external conduct, equanimity, abstinence from all violence, from all passionate heat and precipitation ought to be a particular object of the study of people of a violent temper.

The art of expressing ourselves concisely, clearly and with energy, without circumlocution and with warmth, and of accommodating ourselves to the capacities of those with whom we converse so as not to tire them : the gift of relating well and with humour, without laughing at our own fallies, of representing our object drily or in a smiling shape, in a serious or a comical garment and in its natural colours, is a great talent which can be acquired only by study and close application. If we aim at some perfection in this great art we must study our person, have a proper command over our countenance, guard against all unnatural distortions of the face, and if we know that certain gestures give our form a disagreeable appearance, endeavour to avoid them as much as possible. Our port and gestures must be noble. It is therefore highly improper to put our head, arms, and all other limbs in motion like people of the lowest class, when we speak of unimportant and uninteresting subjects. When we converse with others we ought to look them mildly and modestly in the face, and to avoid carefully to play with the buttons of our coat or any thing else. In short, every thing that bespeaks a polite education and attention to ourselves is required if our conversation be to please, and it is highly important we should not indulge ourselves in these apparently trifling matters, and observe every rule of the strictest decorum, even in the circle of our family, in order to render those things natural and habitual to us which we so frequently neglect, and which appear to us to be an onerous restraint if we accustom ourselves to disregard them. It would lead me too far beyond the limits of this work were I to enlarge more minutely here on *this* point; I shall therefore only remark in general that it is highly improper to interrupt others when they are speaking; that civility requires we should take the plate which our neighbour offers to us at table, though we should not incline to eat any of the viands that are upon it, and to give it farther in order to save him

the trouble to hold it longer in his hands on our account ; to turn our back as little as possible to other people ; to be careful to commit no mistakes in names and titles ; when we are walking with people who are punctilious, to let him that is superior to us always go on the right side, or in the middle if there be three together ; to open the window a little or at least to make a movement as if we were going to do so, when some person passes our house and salutes us ; that we ought to observe the same rule when we are in a coach ; that we should not stare impudently at those with whom we converse, but look open and free in their face, have a proper command over our voice, not halloo, and yet speak distinctly, preserve a certain dignity in our gait, and not take the lead of the conversation in all companies ; that when we are walking with a lady we must offer her our left arm if she do not walk conveniently on the right side ; that on steep stairs we must let the ladies go before us in descending, but in ascending walk before them ; that when people do not comprehend us and we foresee that a more minute explanation would be of no use, or when the subject is of so little importance as not to deserve a great expenditure of words we ought to give up our point ; that people of rank if they be biaised by prejudices will be offended if one who is inferior to them mention their name along with his own, as for instance, "*We* have won yesterday at play :" for they require to be treated as if they alone were worth mentioning ; that it is improper in company to whisper in the ear of our neighbour, to lean our head upon our hands at table, or to make antick faces ; that it is a breach of good breeding to spoil an innocent joke in company, for instance, when a person exhibits tricks with cards and we know the manner of proceeding, to expose him ; that it is improper to return a toothpick to the person who obliged us with it after having used it ; that we ought not to call people ten times back to inform them of numerous trifles which we forgot to mention when

they parted with us at the door or in the street ; that it is a very unbecoming custom to have always something between our fingers or in our mouth with which we amuse ourselves while we are in conversation with others ; that we first ought to beg leave when we want to read a letter or to do any thing else of that nature in the presence of others ; that when we pass some person to whom we owe respect, propriety requires we should pull off our hat on the side which is opposite to that where he walks, lest we should touch him with it or prevent his seeing our face ; that it is a breach of decorum to sit in an awkward posture at table, to make ridiculous faces, or to suffer a lady or a person who is our superior to assist others with viands from a dish that stands before us, &c. People of a certain rank and such as have not had a very common education know these trifling rules from their infancy ; I must however observe that a neglect of them is not looked upon as indifferent by many, and frequently can hurt us materially in the opinion of those on whom our fortune depends.

§ L. There are some more social improprieties and incongruities which we must avoid and which will appear to us in their proper light if we consider what the consequence would be, if every individual of the company in which we are were to take the same liberty ; for instance, to sleep during sermon ; to talk in a concert ; to whisper into the ear of a friend behind the back of another, or to make signs to the former which the latter could apply to himself ; to talk privately in company with a friend ; to expose ourselves if we dance or play an instrument indifferently, and thus to excite the merriment of the company or to make them yawn ; when people want to make room for us, to run ten times in all directions against them as Yorick did to the Marchioness of S*** at Milan ; to play at cards although we know the game but indifferently, and thus to tire the patience of those that play against us, or to make our partners lose their

money by our want of skill ; to hum the tune which we are dancing ; to stand in the playhouse, and thus to prevent those that sit behind us from seeing ; to come later into company, to leave it sooner, or to stay longer than the rest. Avoid all such improprieties ! Look not into the papers of others, nor stay alone in an apartment where money, notes or writings are on the table. If two persons who walk before you converse softly and cautiously with each other, you ought to make some noise to prevent all suspicion of being inclined to overhear them, and to spare them a disagreeable perplexity. Trifling as such marks of discretion may appear to some of my readers, yet they tend to render conversation pleasant and easy, and therefore ought to be attended to.

§ LI. We are frequently tired and vexed at the tediousness and prolixity of those with whom we happen to converse. Reason, prudence and charity require we should exert all our patience on such occasions if we cannot avoid them, and not to betray our displeasure by rudeness and an insulting conduct. The more inane such a discourse, and the more talkative the person is who delivers it, the more are we at liberty to reflect upon other subjects. But suppose this should not be, we ought at least to recollect how many hours we dream away uselessly. We owe besides some sacrifice to the societies which we frequent, and should consider that we also frequently tire others by our discourses, however high our opinion may be of the importance of *our* deliveries.

§ LII. Some people possess an innate facility of conversing with men, and a natural gift to form many new connections with the greatest ease, and to obtain the good opinion of others in a short time ; whereas others labour under a certain habitual timidity and bashfulness, of which they cannot divest themselves although they see daily new faces. This timidity is undoubtedly but too often the consequence of an erroneous and defective education, and sometimes arises

also from a secret vanity which renders them fearful not to appear to advantage. This fearfulness in the company of strangers seems to be constitutional with many people, and all their struggles to shake it off are fruitless. A certain reigning Prince who is one of the most deserving and sensible men whom I know, and who also has not the least reason to be bashful on account of his person, nor to fear his producing unfavourable impressions, has assured me, that although he was used from his infancy to see every day new faces and large companies, yet he could never step into his anti-chamber where his courtiers were assembled without being entirely blinded as it were for some moments. Yet that timidity leaves that amiable Prince as soon as he has collected himself a little, when he converses freely and kindly with every one, and starts better subjects than his brethren in general are apt to introduce on such occasions, when the weather, their dogs, horses and similar unimportant objects commonly are the sole theme of their discourses.

A certain ease in conversation and the gift to appear to advantage on the first interview, as well as to enter without restraint into conversation with strangers, and to distinguish at first sight whom we have before us and what subject we ought to introduce, are therefore qualities which we cannot improve and cultivate too diligently. It is however to be wished that this might never degenerate into that sort of impudence and importunity which is so peculiar to adventurers, who sometimes contrive to learn in less than an hour's time the lives of a whole company, and are always ready to relate their own adventures; who do not blush to solicit without hesitation the friendship and the kind offices of every new acquaintance, or to offer their services and protection to people whom they see for the first time. The principal point in conversation is to be able to fall easily in with the tone which is new to us, and display and advance nothing in the circles to

which we are introduced that is neither valued nor understood there.

§ LIII. It is therefore also necessary you should not take too great pretensions with you into all circles to which you are admitted. Prudence requires you should not expect to be looked upon as the chief person in all companies, to shine and to be distinguished, nor presume to desire that *all eyes* should be directed exclusively at you, and all ears listen only to *your* conversation. If you disregard this advice you may be certain that you will imagine yourself to be neglected in all companies, act a pitiful part, become troublesome to yourself and others, flee the society of men and be shunned by them in return. I know many people of this description who, whenever they are to appear in an advantageous light, must be the centre around which the whole company moves; and there are also a great number who in Social Life can bear the society of no one that could be compared with them. They are excellent, noble, great, useful, beneficent and witty, when they are the only persons in company to whom we direct our discourse, requests, expectations and hopes; but little, mean, revengeful and weak as soon as they are to range themselves in rank and file, and destroy every edifice the building of which has not been superintended by themselves, nay even their own structure if another person have added a small ornament to it. This is an unhappy and unfociable disposition. If you wish to live happy yourself and to render others so, I would advise you in general to expect and to demand in this sublunary world as little as possible.

§ LIV. Thus much on external decorum and good manners! I now shall add only a few words more on dress. Let your dress be neither above nor beneath your situation; not above nor beneath your fortune; not fantastical nor too gay, nor ostentatiously sumptuous, splendid and extravagant, but clean, decent and tasteful; and if you *must* live sumptuously let your

expenses be tributary to solidity and elegance. Distinguish yourself neither by an old fashioned dress nor by imitating every modish foppery. Bestow a more than common attention to your attire when you must mix with the higher classes. We are distressed in company if we are conscious of appearing in an improper attire.

Never wear borrowed garments ; for this has the most noxious influence upon the character in more than one respect.

§ LV. If you ask ‘whether it be better to go often or seldom in company,’ I must refer you to your own individual situation. The circumstances, wants, and many other trifling considerations of different persons may render either one or the other more advisable and eligible ; I must however make the general remark, that we ought never to intrude upon people nor to visit them too often ; and as we cannot always please every one, that it is better our friends and acquaintances should ask us, ‘why we see them so rarely ?’ than complain of our coming too often and intruding ourselves every where. We have a certain internal sense (if infatuation and presumption do not blind us) which tells us whether our visit be agreeable or not, and whether we may stay longer or ought to take our leave ? The manner in which we are treated by the children and domestics is frequently a pretty unequivocal indication of the disposition of their parents and masters towards us.

As for the rest, I advise you to form as few *familiar* connections as possible ; to select only a small circle of *friends*, and to be extremely careful how you extend it. Men are but too apt to abuse or to slight us if we become perfectly familiar with them. If we wish to live comfortably, we must in general remain *strangers* to others in some degree ; for then they will spare and respect us, and court our society. On this account it is highly eligible to live in great cities where

we every day can see other people. This is extremely pleasing to a man that is not timid amongst *strangers*; for then we hear frequently what we perhaps should not have learnt if we had been known to the company. No person watches us and we can make many useful observations.

§ LVI. As for the rest, I advise you also for your own sake and that of others never to believe any society to be so entirely indifferent, or the discourse of any person so totally inane, as to render it impossible for you to learn at least something from it, or to derive from it matter for reflection.

Do not desire to meet in all companies with erudition and fine culture; but prefer, encourage and promote sound natural understanding and plain sense; afford those that are gifted with it opportunities to display and to exert it, and mix with people of all ranks, and you will acquire by degrees the tone and disposition of mind which time and circumstances will demand.

§ LVII. But with whom are we to converse most frequently? The solution of this query naturally must be modified by the particular situation of every individual. If we can choose, (which *en passant* is oftener the case than we think,) it will always be advisable to select those for our companions that are wiser than ourselves, people of whom we can learn something useful, who do not flatter and are superior to us. We prefer however but too frequently to assemble around us a circle of inferior geniuses, who whirl around us in obsequious gyration as often as our superior mind is pleased to brandish its magical wand; the consequence of which is that we always remain as we were, and never improve in wisdom and virtue. There are indeed situations in Social Life in which it is useful and instructive to mix with people of all capacities, nay, where it is our duty to converse not only with persons of whom *we* can learn something, but also with such as can derive instruction from *us*, and have

no right to demand it; but this condescension ought never to be carried so far as to endanger the account which we must give one time of the use of our life and of our duty to strive at greater perfection.

§ LVIII. The tone that prevails in companies is frequently uncommonly singular and unaccountable. Prejudice, vanity, custom, authority, the desire of imitating others, and Heaven knows what more, frequently render that tone so peculiar, that sometimes people who live in the same place, meet and converse with each other year after year, and talk of subjects in such a manner as renders their conversation highly tiresome and tedious to the whole company and to every individual member of it. They believe however nevertheless to be obliged to submit to the inconvenience of continuing that sort of life without interruption. Can it be maintained with the least colour of truth that most fashionable circles afford only to a single member *real* pleasure? How often do we find scarcely ten persons amongst fifty that take up the cards who play from inclination? It is therefore highly ridiculous if free and independent people who live in small towns, or even in villages and could enjoy life in a rational manner, unshackled by the onerous fetters of fashion, bend their necks under that painful and cumbersome yoke in order to imitate the fashionable follies of the capital. If we have some influence over our neighbours and fellow-citizens, it is our duty to contribute as much as lies in our power to render that tone more rational. But if this should not be the case and we happen to drop singly into such a circle, it will be prudent in us not to increase by an awkward, sullen or morose conduct, the uneasiness of the landlord and his guests, but rather to shew ourselves as masters of the art of talking much without saying any thing, and to claim at least the merit to fill up a vacancy which otherwise would have been occupied by slander.

In populous and large cities we are least observed and can live according to our inclination ; for there we are under less restraint, less watched and controlled ; our domestic concerns are less exposed to observation and censure ; we may walk about unobserved, peaceably and undisturbed, transact our business and choose a mode of life as we think it most convenient. But in small towns we are doomed to keep a strict account with a number of frequently tiresome acquaintances, cousins, &c. of the visits we are expected to pay and to receive, which generally begin at an early hour in the afternoon and last till ten or eleven o'clock at night, during which time the news from the capital, politics and similar edifying subjects are commonly the sole topics of conversation. This is undoubtedly highly painful to a man of sense ; yet there are means of refining by degrees the tone of conversation in such places, or of prevailing upon the weak Public after we have been scandalized a few months, to suffer us to live in our own manner, if we are honest, humane, obliging and sociable. In villages and at our country seats we may undoubtedly live most comfortable ; and a person that is desirous to make a good use of his time and to contribute to the happiness of others, finds there numerous opportunities to be a benefactor of the most useful but too much neglected class : social pleasures are however more difficult to be procured in the country than in cities and towns. In those moments our heart is most in want of the society of some dear friend, the faithful partner in our joys and sorrows being perhaps many miles distant from us, unless we be rich enough to collect a whole army of friends around us ; but this is also attended with many inconveniences, and very rich people feel besides this want but rarely. If you wish to live happy in the country, you must therefore learn the great art to relish and to discover the good qualities of those that happen to be about you, not to grow tired of

simple pleasures, to husband them well, and to give them a pleasing variety.

Our conversation in the country is very apt to grow tiresome and insipid, because our wives, children and domestic friends are constantly about us. This may be remedied by a store of good books which afford new matter for conversation, by an interesting correspondence with absent friends that are dear to us, and by a wise management of our time. No pleasure is sweeter in the country than that of meeting our little social circle in the evening of a well spent day, after we have performed some useful business, either to take a walk, or to unbend our mind by cheerful conversation and innocent sports: but nothing is more dreadful than to see people in small towns or in the country, who must meet every day, constantly quarrel with each other, although they are not rich enough to be entirely independent. They render their existence miserable in the last degree. It is therefore highly important for people that reside in small towns or in the country, to be indulgent, obliging, pliant, circumspect and prudent in their conduct, and to observe a kind of coquetry in conversation, in order to prevent misunderstanding, disgust and aversion. But we have also no where more reason to be cautious with regard to our discourses and actions than in small towns, and such places where a narrow minded tone prevails, because those that live there have little amusement, and frequently know of no other diversion than to repeat the story of every gossip and to meddle with the affairs of their neighbours and acquaintances.

§ LIX. In foreign countries we cannot be too circumspect in conversation from various considerations. It is always very necessary not to slight certain relations, whether we travel for the sake of instruction, or in political or economical concerns, or only to amuse ourselves. If we travel to gather instruction, we ought above all things to consider in what country we are, and whether we may speak of and inquire after every

thing without exposing ourselves to danger or vexation. There are but too many states where the government severely punishes those that bring certain works of darkness to light. In such countries circumspection is highly necessary as well in our conversations and inquiries as in the choice of those with whom we form connections. On this occasion I must observe, that very few travellers have a right to trouble their head about the internal constitution of foreign countries; yet curiosity and a certain impulse of restless activity unites in our age large numbers, to collect in foreign hotels, inns and clubs dubious anecdotes for the composition of some indigested work, while they would have found at home sufficient to do and to learn, if they really had the welfare of mankind as much at heart as they pretend. It is obvious that this precaution is doubly necessary when we have something to ask or to transact for our own benefit in a foreign place. As in such a case many eyes are directed at us, we must avoid all connection with people who being dissatisfied with the existing government are eager to throw themselves into the way of foreigners, because they have injured their character by their imprudent conduct, and thus deprived themselves of the means of obtaining civil advantages, which they however seem to scorn as the fox did the grapes. They seek to raise themselves a little in the opinion of their fellow-citizens by intruding themselves upon foreigners, attending them every where on their walks, and thus leading others to suppose that they have connections abroad. A foreigner who intends to stop only a few days at a place may without danger rove about at pleasure with these generally garrulous *Ciceronies*, who commonly are provided with a large store of jocular and scandalous tales and anecdotes: no man of sense will blame him for it. But a person that means to stay some time at a place and wishes to be introduced to politer circles, or has to transact busi-

ness of consequence, will do well to consult the opinion of the public in the choice of his connections.

Almost every town contains a party of such malcontents who are dissatisfied either with government or with the majority of their fellow-citizens. Do not associate with such people, nor choose your connections from among them. They either imagine they do not receive that attention to which they presume to be entitled, or are of a turbulent, calumniating, malevolent, artful, immoral and arrogant disposition. As they are shunned by their fellow-citizens for one or the other of these reasons, they establish among themselves an association which they endeavour to strengthen, by alluring people of understanding and probity by flattery and other despicable means. Avoid as much as possible all intercourse with such people, and every thing in general that breathes party spirit, if you wish to live comfortably.

§ LX. Epistolary correspondence is a conversation carried on by letters ; almost all the rules which we have given for social conversation may therefore be applied to our literary intercourse with others. Do therefore not extend your correspondence too much ; for this answers no reasonable purpose, and is not only expensive, but also will take away much of your time. Be as cautious in the choice of those with whom you cultivate a *familiar* correspondence as you ought to be in the selection of your daily companions. Take a firm resolution never to write a letter that contains not something that can be useful, or afford real pleasure to the person to whom it is directed. Circumspection is still more necessary in writing than in speaking. It is also highly important we should take proper care of the letters which we receive. It will scarcely be believed how much vexation, animosity and discord can arise from the neglect of this rule of prudence. A single irrevocable word written in a letter, a single slip of paper left carelessly upon the table or dropped by accident has frequently utterly ruined the

peace of many persons, and destroyed the happiness of whole families. We can therefore not be too circumspect with regard to our letters and to writing in general. I repeat it, a heedless word which we *utter* is generally soon forgotten, but one that is *written* can produce the greatest mischief even after the lapse of many years.

Letters whose speedy and careful delivery is of some importance to you ought always to be sent by the regular post, and never to be transmitted from motives of economy by travellers or enclosed to others, for we can rarely rely upon the punctuality of people in general.

Never read your letters if possible in the presence of others but always when you are by yourself; for the contrary is a breach of civility, and also may lead you to betray their contents by your change of countenance.

There are people particularly among the ladies, who trouble their friends and acquaintances that live with them in the same place on every trifling occasion with notes and penny post letters, a custom which is extremely improper as it encroaches upon the time of many persons who know how to employ it to a better purpose, and are not at leisure to read and to answer every useless scrawl which is sent to them by idle people.

§ LXI. Believe always that most people are not half so good as their friends represent them, nor half so bad as they are painted by their enemies, and you may be certain that you will derive many important benefits from it.

Judge not of men by their words but by their deeds, and choose for your observations those moments in which they do not suspect to be observed by you. Direct your attention to their less important proceedings, but not to actions of great moment which generally are performed with more precaution and circumspection. Observe the humour which a healthy man dis-

plays when he awakes from sleep, and the disposition which he shews in the prior part of the day when body and soul appear in their morning drefs. Endeavour to learn what sort of viands and beverage he likes best : whether he prefers very substantial and simple food or high seasoned and compound dishes ; observe his gait and port, whether he loves to walk by himself or prefers to lean upon the arm of another ; whether he walks in a straight line or crosses the way of his companion, runs against others and treads upon their feet ; whether he dislikes walking by himself and always must have a person to attend him ; whether he uses to consult his friends and acquaintances upon every trifle, and regulates his conduct after that of his neighbours and connections ; whether he immediately picks up what he has dropt, or leaves it upon the ground and takes it up only when it is most convenient to him ; whether he is used to interrupt the discourse of others, and monopolizes as it were the conversation ; whether he is fond of being mysterious, and accustomed to call people aside to whisper trifling matters in their ear ; whether he is eager to decide in every matter that is brought upon the carpet, &c. The hand writing of people corresponds also frequently with their character. All children whose education I have superintended have learnt to shape their letters after the form of mine, but as soon as their disposition began to unfold itself every one added gradually some features of his own. At the first view their hand writing seemed to be alike ; but upon more minute examination, I could discover laziness in the manner of one, and in that of others narrowness of soul, inconsistency, thoughtlessness, firmness, perverseness, regularity, or any other peculiarity. Collect all these observations carefully ; but be not so unjust as to judge of the whole character by a few of these and similar traits. Be not too partial to people that are more civil to you than others.

Beware to rely firmly upon the love and friendship of others, before you have proofs of their affection that have cost them some *sacrifice*. Most people that seem to be cordially devoted to us, shrink back as soon as occasion demands they should suppress their favourite inclination on our account. This is the real standard by which we can judge how we ought to value the attachment of others. It is no merit to do every thing in our power to oblige and to please a friend while we can do it conveniently; the real and only test of our sincere concern for his happiness, consists in our readiness to purchase his comfort even at the expence of our favourite propensities.

§ LXII. All these general and the subsequent special rules as well as many more which I must leave to the judgment of my readers, lest I should transgress the limits of this work, tend to render conversation easy and pleasant and to sweeten Social Life. But there may be some who perhaps have particular reasons to disregard one or the other of these rules, and in that case I think it but just to leave every one at liberty to promote his individual happiness in his own way. I shall obtrude my specifics upon no one. Those that wish neither for the favour of the great nor for general applause nor fame, that on account of their political or economical situation or from other reasons have no occasion to extend the circle of their acquaintances, and people who are compelled by old age or infirmity to shun social conversation, are not in want of these rules. We ought therefore to be just enough to demand of no one that he should accommodate himself to our customs, but let him steer his own course; for as the happiness of every individual depends upon the notions which *he* entertains of it, it would be cruel to attempt to compel any one to be happy contrary to his inclination. It is highly entertaining to observe how busy some empty headed geniuses sometimes are to decry a worthy man, who has no inclination to accommodate himself to the silly tone

that prevails in their circles, and being perfectly satisfied with his secluded existence refuses to sacrifice his precious time to the puerile whims of every fool. When we refuse to be *slaves* to society we offend very often those busy idlers who know of no other occupation than to go from their beds to the looking-glass, thence to dinner, from dinner to the card table, and then to bed again. But this is extremely unjust, and we ought to blame no one for refusing to sacrifice his duty to sociability. To stay at home and to do what we *ought* to do and for which we are accountable, does indeed not deserve to be called a ridiculous singularity.

§ LXIII. Before I point out the particular rules which we must observe in the conversation with men, I beg leave to make one more observation.—Did I write only or principally for *ladies*, I should have omitted or at least modified many of the rules which I have laid down and intend giving in the subsequent pages, or substituted others in their room which would be less useful to men. This however is not the scope of my book. Experienced and wise ladies alone can give to their sex the best rules for regulating their conduct properly in Social Life; this is a task in which a man would not succeed. If however the fair sex should find in this work some useful hints which they can apply to themselves it would be no small satisfaction to me. I only beg leave to observe here, that ladies are restrained by many considerations which do not concern our sex. They depend more than men upon the opinion of the world, and must be more cautious and reserved in their conduct. On one hand they are indulged with more inadvertencies than our sex, and on the other with more whims: their conduct begins sooner to influence their character, while boys and youths may be more heedless without injuring themselves in a material degree; their existence is (or at least ought to be) confined chiefly to their domestic circle, whereas the man is tied more firmly to

the state by his situation. From this reason many virtues and vices, actions and omissions, produce entirely different consequences if they be committed by one sex than if chargeable upon the other.

CHAPTER II.

On the Conversation with Ourselves.

SECTION I.

THE duties which we have to observe towards ourselves are of the last importance, to converse with our own person can therefore neither be useless nor uninteresting. It is inexcusable in any man to live constantly abroad and to neglect his own society in order to converse with others, to flee as it were from himself, not to cultivate his own *Self*, and nevertheless to meddle uninterruptedly with the concerns of others. A man who makes it his daily occupation to live abroad becomes a stranger in his own house; a person that lives in a constant round of diversions becomes a stranger to his own heart, is compelled to strive to kill his internal weariness in the croud of idle people, loses all confidence in himself and is in the greatest distress if ever he find himself *vis-a-vis* with himself. The man that frequents only those circles in which he is flattered, grows so averse from the voice of truth that at last he shuts his ears against it if it speak in his heart. If his conscience nevertheless continue to reproach him, he plunges into the bustle of society where that beneficial monitor is silenced.

§ II. Take therefore care not to neglect your sincerest friend, your own self, so as to make him turn his back on you when you are most in want of him : alas ! there will be moments in which you dare not forsake yourself, though all the world should relinquish you, moments in which the conversation with your own self will be your only comfort. But what will become of you in such moments if you be at war with your own heart, if this last and only friend too deny you all kind of consolation and assistance ?

§ III. But if you wish to find comfort, happiness and peace in conversing with your own self, you must display towards your own person as much prudence, honesty, propriety and justice as you ought to show in the society of others, and neither exasperate nor depress yourself by neglect, nor corrupt your heart by flattery.

§ IV. Take care of the health of your soul as well as of that of your body ; but spoil neither the one nor the other by too much tenderness. The man that endangers his constitution by too much labour or excess, squanders away a treasure which frequently is alone sufficient to raise him above men and fate, and without which the wealth of all the world is not worth a pin. But he that dreads every breeze of air and is fearful to exert and to exercise his limbs, lives a nerveless life of constant anxiety, and attempts in vain to put the rusty springs in motion when he has occasion to exert his natural powers. A man that constantly exposes his mind to the tempests of passion, or incessantly crowds the sails of his spirit, either runs aground or must return with his leaky vessel into port, when the best season for making new discoveries sets in. But he that suffers the faculties of his understanding and memory constantly to sleep, or shudders at every little struggle or at any sort of painful exertion, enjoys not only very little of the sweets of life, but is also totally lost as soon as energy, courage and resolution is required.

Take therefore care not to torment yourself by imaginary sufferings of the body or the soul; do not give way to every adverse incident or corporeal affliction! Take courage and be resolute! All the storms of adversity are transient; all difficulties can be overcome by firmness of mind, and the remembrance of every loss can be exploded from the memory if we bend our attention upon some other object.

§ V. Have a proper regard for yourself if you wish to be esteemed by others. Do nothing secretly of which you would be ashamed if a stranger were to see it. Act well and properly, rather to preserve your regard for yourself than to please others. Do not indulge yourself with regard to your dress and appearance when you are alone. Do not walk about in a dirty, ragged and improper attire, nor slovenly and negligently when you are not observed. Preserve a proper sense of your internal dignity. Never lose your reliance upon yourself, and upon the consciousness of your value in the eyes of your Creator; and although you are sensible not to be as wise and capable as others, yet do not despair to come up with them; let not your zeal slacken, nor be wanting in probity of heart!

§ VI. Do not despair nor grow faint-hearted if you cannot attain that degree of moral or intellectual greatness at which an other has arrived, and be not so unjust as to overlook those advantages which you perhaps have before him. But suppose this should not be the case, is it possible we all could be equally great? Resist the desire to rule or to act a conspicuous part. Alas! you do not know how dearly we often must pay for it. I am very sensible that it is extremely difficult to conquer the desire to become a great man; if we be firmly persuaded we are gifted with great abilities and possess internal merit, particularly if we live amongst a herd of nerveless beings who are destitute of mental and bodily energy, and see how little they value our worth, how little influence we have upon

them, how little they are sensible of our superiority, and how arrogantly the most pitiful and dullest geniuses, who attain the object of their presumptuous wishes without any exertion of their own, look down upon us. It is truly hard ! You try all ways and means to obtain the reward due to your merits and to render yourself useful ; but all your attempts are fruitless, and the state remains blind to your worth. You attempt to distinguish yourself by the superior excellence of your domestic establishment ; but your income is too small, and your wife does not support you properly ; your spirit is depressed by domestic cares, and thus you are compelled to keep in the common road ; you perceive with pain that your abilities are doomed to lie dormant, and that the springs of your soul grow rusty from inactivity ; but you cannot resolve to have recourse to the usual artifices to render yourself important, and to excite the attention of your contemporaries by a pompous shew of your capacities ; nor can you reconcile yourself to a life of obscurity and idleness. I confess your situation is truly painful and unfortunate : Yet do not despair ; have confidence in yourself and trust to Providence ! There exists a greatness which is independent on men, fate and the applause of the world ; it consists in the internal consciousness of our merit and rectitude ; and our sense of it grows stronger the less it is taken notice of.

§ VII. Be an agreeable companion to yourself : that is, never be entirely unoccupied, nor have too often recourse to the store of knowledge which you have treasured up in your soul ; but collect new ideas from books and men. It is astonishing how tiresome we grow to ourselves and others if we ruminate constantly only upon our favourite ideas, and how soon we then accustom ourselves to reject all other notions that differ from those upon which we are used to feed day after day.

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Our own society does however never grow more tedious and distressing to ourselves than when we have painful accounts to settle with our heart and conscience. If you wish to convince yourself of the truth of this assertion you need but to observe the difference of your disposition. How much dissatisfied with ourselves, how absent and how burthensome to ourselves are we after a train of hours which we have trifled away or spent in doing wrong, and how serene, how happy to reflect upon our conduct, and to give audience to our ideas at the close of a well-spent day!

§ VIII. You must however not be satisfied with being merely an agreeable and entertaining companion to yourself, but also avoid all sort of self-flattery and show yourself your own best and sincerest friend. If you desire to be as kind and obliging to your own person as you are to your acquaintances you must also be as severe and just to yourself as you are to others. We are but too apt to be indulgent to ourselves while we censure the conduct of others with the greatest rigour, and to impute our deviations from the right path, though we acknowledge them as fails to fate or to irresistible impulsions, while we treat our erring brethren with intolerance. This is however extremely wrong and unjust.

§ IX. Let not the consciousness of your being better and wiser than others that are of your age and in a situation similar to yours, be the standard by which you estimate your merits; but judge of the real value of your deserts by your capacities, your education and the opportunities which you have had to grow wiser and better than many others. Give frequently an impartial account to yourself on this point in the hours of solitude, and ask yourself as an unprejudiced judge, how you have improved all opportunities to attain a higher degree of perfection?

CHAPTER III.

*On the Conversation with People of different Tempers
and Dispositions.*

SECTION I.

WE allow generally that there are four different kinds of temper, and maintain that a man is either of a choleric, a phlegmatic, a sanguine, or a melancholy disposition. Although neither of these tempers ever prevail so exclusively in our constitution as not to be modified in a smaller or greater degree by some alloy of another, which infinite mixture produces the most admirable variety ; yet one of these four cardinal winds generally exercises a peculiar power over the vessel of every son of Eve, to direct its course on the ocean of life. People who are entirely of a *choleric* temper are extremely dangerous to the peace and tranquility of those that must live in their society. If your happiness be dear to you, you will do well to shun them as much as possible ; for their fire burns incessantly, lights and consumes without warming. People who are entirely of a *sanguine* temper are weak and inconsistent, destitute of energy and firmness. Persons of an entirely *melancholy* temper are always *phlegmatic* and a burden to themselves and others.

People of a *choleric-sanguine* temper in general are those that distinguish themselves most in the world, are more feared than others, and are more inclined to rule, to build and to destroy ; the choleric-sanguine temper constitutes therefore the character which is the

attribute of the ruler and the despot ; if it be allayed with a certain degree of a melancholy disposition it produces a complete tyrant.

People of a *sanguineo-phlegmatic* temper enjoy undoubtedly the happiest disposition. Their life is generally the most tranquil and undisturbed ; they have a true relish of the pleasures which the world affords, do not often abuse their abilities, hurt no one ; but at the same time perform no eminent deeds ; yet if this character attain the highest degree of which it is capable, it generally renders those that possess it voluptuaries of the coarsest and most stupid class.

Cholerico-melancholy people cause a great deal of mischief ; thirst of blood, revenge, devastation, persecution of innocence and suicide are frequently the consequences of this disposition.

People of a *melancholy-sanguine* temper generally light the torch of their life on both ends at once, and ruin their body and soul.

Cholerico-phlegmatic tempers are rarely to be met with : this composition seems to imply a contradiction ; and yet there are people in whose character these two extremes constantly succeed each other like ebb and flood, and these dispositions are entirely unfit for occupations that require cool reasoning and equanimity. They can be put in action only with the greatest difficulty, and when they are roused at last from their inactivity, rage and foam like wild beasts and spoil every thing by their furious impetuosity.

Melancholy-phlegmatic dispositions are more intolerable than any of the preceding description, and to live with them is for every rational man hell upon earth. I repeat it once more, the mixture of tempers is infinitely variegated ; but where one of these dispositions decidedly prevails we behold always certain virtues or vices in its train which are peculiar to it. Thus sanguine people for instance are generally vain, but benevolent, sympathetic and take to every thing that interests them with vivacity and passion ; choleric tem-

pers are commonly ambitious ; melancholy dispositions incline to mistrust and avarice, and people of a phlegmatic temper persist obstinately in their prejudices to save themselves the trouble of reflecting. We must study the temper of men if we wish to operate upon them in conversation. I can give only a few hints with regard to this point if I am to keep within the limits of this work.

§ II. People of an *imperious* disposition are extremely difficult to be treated properly, and entirely unfit for amicable and social conversation. They are determined to act every where the principal part and want to be humoured on every occasion. They not only despise what has not been erected nor is directed by themselves, but also destroy it if they can : but whenever they have the lead, or at least are persuaded they have it, they work with indefatigable zeal and overcome all difficulties that are thrown in their way. Two people of an imperious temper if united to attain jointly the same object never will produce any good, but be impelled by their private passion to destroy every thing that comes in their way. Thence we may easily conclude how we must act if we be obliged to live in the society of such people.

§ III. Ambitious people must be treated with the same prudence and caution as those of an imperious temper. The imperious possess always a large share of ambition, but not all people of an ambitious disposition are also of an imperious temper. They will frequently be satisfied with acting a subaltern part provided they may hope to be able to appear to advantage ; nay there are instances in which they sometimes will seek honour in humiliation, they resent however nothing with more implacability than an attack of this weak side of theirs.

§ IV. Vain people want to be flattered ; praise affords them the greatest pleasure, and they will be satisfied if we take much notice of them, display attachment to them and admire them, although we should

not honour them much. As every man has more or less desire to please and to produce advantageous impressions, we may sometimes indulge a good man that is infected with this weakness in this point without doing wrong, now and then drop a word that pleases him, let him enjoy the praise which he receives and even suffer him to applaud himself a little occasionally. It is however extremely degrading for any man to act the mean part of a low flatterer, who by cringing adulation infatuates vain people in such a degree as to render them averse to hear any thing but praise, and make them shut their ears entirely against the sacred voice of truth, and shun and depreciate every good and candid man that cannot resolve to demean himself, or thinks it improper and rude to extol them in their presence. The learned and ladies are particularly apt to be spoiled by that sort of adulation, and I knew some whose company on that account was insupportable to every plain dealing man. At every word which you are going to utter they expect eagerly to hear something flattering and obliging, and cannot conceal their vexation and ill humour as soon as they find themselves disappointed. The last degree of this vanity leads to a kind of egotism which renders us incapable for all social and amicable connexions, and grows as burdensome to the person infected with it as it is disgusting to those that must live with him.

Although it would be wrong in us to flatter such vain people, yet not *all* persons have a right to attempt their reformation, particularly if they be not at all connected with them, to lecture them in a rude manner, to humble them, or to show them less civility and kindness than they would show to any other person; and those that constantly must live with them would act very wrong were they to require this of us, and to desire us to assist them in reforming their spoiled friends.

Vain people are very apt to flatter others, because they expect to be repaid in their own coin.

§ V. Arrogance differs from imperiousness, ambition and vanity as well as from pride. I wish *pride* were regarded as a laudable equality of mind, as a consciousness of internal superiority and dignity, as a sense of our inability to commit a mean action. This pride produces great and noble deeds; it is the last support of persecuted innocence, raises us above fate and bad men, and compels even the powerful villain to admire involuntarily the wise and good man whom he oppresses. *Arrogance* on the contrary actuates us to boast of merits which we do not possess, and to be proud of something that has no intrinsic value. It is *arrogance* that renders a blockhead proud of his titles and ancestry! It is *arrogance* that renders the wealthy citizen so stiff, rude and unsociable! It is *arrogance* that infatuates the artist with so much confidence in his supposed merits and talents, which although acknowledged as such by no person, raise him in his ideas far above all other mortals. If no person admire him, he rather will accuse the whole world of want of taste than form the natural thought that his abilities and skill cannot be so great as he supposes.

If this arrogance be the inhabitant of a poor and disregarded subject, it becomes an object of pity and rarely does much harm. It is generally attended by stupidity or ignorance, and of course incorrigible by sound reasoning, and does not deserve to be treated with modesty and indulgence. You cannot check arrogance better than by repaying persons who are inflated with it in their own way, by appearing not to be sensible of their arrogance, or taking no notice of them, and looking upon them as you would look at an empty spot even when you want their assistance; for I know from my own experience the more you humour them the more insolence you will experience. But if you pay them in their own coin their stupidity will perplex them, and they will lower their high strain.

§ VI. It is very unpleasant to converse with irritable people who are easy to be offended. This irritability may however originate from different sources. If therefore we find that the man with whom we must live and who is apt to be irritated by the least unguarded word, or a suspicious look, or by want of attention, if you find that such a man be very prone to take offence because he is inflated with vanity and ambition, which is most frequently the case, or because he has been vexed and deceived in many instances by bad people, or because his heart feels too tenderly, or he expects to receive from others as much as he gives, you must regulate your conduct accordingly, and avoid every thing that can give offence, which however is extremely difficult. If such a man be honest and reasonable notwithstanding his weakness he will soon be reconciled again to you, and easily pacified by an amicable and cool explanation; he will gradually be led to trust his best friends, and perhaps even shake off his weakness at last if you persist in treating him with candour and liberality. None amongst all those that are of that disposition are more difficult to be satisfied and more burthenfome to society, than people who every moment think they are neglected or not honoured enough. Take care therefore not to abandon yourself to that weakness lest you not only torment yourself, but also disturb the peace and tranquility of those that are dear to your heart.

§ VII. Obstinate people are by far more tedious and troublesome companions than those of an irascible temper. Yet they are nevertheless not quite intractable if they be reasonable; for then they generally soon give way to the voice of Reason, become sensible of their misconduct and our generosity, and grow more pliable at least for a short time, if we refrain from contradicting and opposing them in the first heat of their passion; but it is truly distressing to be obliged to live and to transact business with people whose obstinacy is attended with stupidity and ignorance. We attempt

in vain to meet them with gentleness and arguments. It is therefore advisable in most cases to suffer such stiff-necked fools to prosecute their own way blindly, and to entangle them so much in their own ideas, plans and undertakings as to compel them to apply for our assistance when they are involved in difficulties by their heedless and imprudent proceedings. If in that case we let them struggle for some time with the consequences of their heedless obstinacy they will frequently grow humble and docile, and become sensible that they want an intelligent guide. But if a weak and obstinate man unfortunately happen but once to find out that we were wrong in opposing him, or surprise us in the commission of a trifling fault, we must give up all hopes of ever leading him again. He then will always presume to be wiser than we are and suspect our judgment and candour.

It is useless to reason with people of either description in the first moments of their heat, for this only renders them more obstinate. If we depend upon them and receive orders from them which we know will be disapproved by themselves afterwards, we can do no better than to promise to execute them without contradiction : but either to procrastinate their execution till they have had time to consider them more maturely, or to act secretly according to our better judgment, which they generally will approve in cooler moments if we do but lead them to think that we imagined to comply with their directions in acting as we did, and refrain from boasting of the superiority and greater coolness of our own judgment.

It can be useful and necessary only in very few and very pressing instances to oppose obstinacy to obstinacy, and to refuse absolutely to give up our opinion, or to act contrary to our better judgment. But this line of conduct ceases to produce salutary effects if we observe it on trifling occasions or too often, or even when we are in the wrong. A person who constantly contradicts is generally suspected to be always in the wrong.

§ VIII. Petulance is a disposition which mostly arises from obstinacy, but sometimes also originates merely from singularity or an unfociable humour. There are people who pretend to know every thing better than others, contradict every one, frequently against their own conviction, merely for the sake of disputing. There are others who are fond of speaking in *paradoxes*, and accustomed to maintain assertions which no sensible man can take seriously in the sense in which they utter them, from no other motive than to provoke contradiction; there are finally others whom the French call *querelleurs* (wranglers,) that studiously seek opportunities to engage in personal disputes, in order to obtain a kind of triumph over timid people, who at least are of a more fearful disposition than themselves.

If you *must* converse with people of these descriptions, you will do well to preserve the most unshaken firmness and not to suffer yourself to be provoked. I advise you never to dispute at all with those of the first class, and to break off the discourse as soon as they contradict out of petulance. This is the only means of bridling their disputative spirit, and saves a great many useless words. Those of the second description you may sometimes indulge with the pleasure to defend their paradoxes against you; but those of the last class must be treated more severely. If you cannot avoid their society, and attempt in vain to keep them at a proper distance by coolness and reserve, and to ward off their rudeness, I would advise you to meet them in so sensible a manner as will be sufficient to deter them from troubling you any further. Inform them without either hesitation or circumlocution of your opinion, and do not suffer yourself to be perplexed by their gasconading. My readers will do me the justice to believe that I think of *duelling* as every reasonable man ought to do, namely, that it is an immoral and irrational practice; should however a person be *compelled* by his station in life to conform to the

prejudice of returning injury for injury, and to revenge it by personal resentment, this can never be the case when he is maliciously attacked without having given any provocation, and it is extremely wrong to use against a wrangler any other weapon than contempt, or at most a cane, if he carry his impudence too far ; and it is the very height of folly to give him afterwards a chance to take away our life.

Many people are actuated by a singular spirit of contradiction. They are always eager to obtain what they never can possess, are never satisfied with the actions of others, and displeased with every thing that is not exactly as they desire it to be, although it may be ever so excellent. It is pretty generally known that people of this description frequently can be led to act according to our wishes if we propose the contrary of what we want to accomplish, or can contrive to make them realize our own ideas in opposition to ourselves.

§ IX. Irascible people rarely offend purposely. They have however no controul over the impetuosity of their temper, and thus frequently forget themselves in the height of their passion so much as to offend even their dearest friends, but repent afterwards of their heedlessness when it is too late. I need not to prove that if these people deserve being humoured in some degree on account of other good qualities, wise compliance and gentle treatment are the only means by which the irascible man can be restored to the proper use of his reason. I must however observe that by opposing a *phlegmatic* coldness to his rage you will provoke him more than by the most violent contradiction ; for he then will think himself despised and grow more furious.

§ X. While people of an irascible temper offend only out of heedlessness, and are as ready to repent and to forgive as they are apt to be irritated by the least appearance of an injury, those of a *vengeful* disposition conceal their resentment in their heart till they find an opportunity of giving vent to their vengeance. They neither forget nor forgive an offence,

even not when you offer to be reconciled to them, and use every means except cringing submission to regain their favour. A man of a revengeful temper returns every injury which he really has or only imagines to have received, not in proportion to its greatness or importance but thousand-fold; persecution for trifling offences, vengeance for inconsiderate expressions, public chastisement for private reproaches, and hesitates not to destroy our happiness if we offend his ambition. His resentment is not confined to the person of the offender, but extends itself even to his family, his civil existence and friends. It is truly extremely distressing to live with such a man, and the only advice I can give you, is to avoid as much as possible to offend him, and to endeavour to inspire him with a kind of respectful awe, which in general is the only efficacious means to curb people of a bad temper.

§ XI. Lazy and *phlegmatic* people must be spurred incessantly, and as almost every person has at least one predominant passion, we find sometimes an opportunity to put such drowsy people in motion by exciting it.

There are some among this class of people who are prompted merely by *irresolution* to postpone business that is attended with the smallest trouble. To answer a letter, to write a receipt, to pay a bill, &c. is regarded by them as a labour which requires the most tedious preparation. People of this description must sometimes actually be compelled by force to take the most pressing business in hand; yet when they have finished their laborious task they are generally obliged to us for our importunity, although they were not pleased with it at first.

§ XII. The company of *mistrustful, suspicious, morose* and *close* people tends more than any thing to im-bitter the joys of Social Life to a noble minded and plain dealing man. It requires in truth a very high degree of unshaken probity, if a man shall be able to avoid growing bad and misanthropic himself, when he

sees that they are alarmed at every unguarded step which he takes, and give room to ungenerous suspicion on every trifling occasion, that their bosom is inaccessible to every spark of exhilarating joy that expands his heart; that they are determined to share no pleasing enjoyment with him; that they not only render the rapture of those few serene moments which Fate dispenses to us tasteless to him, but also disturb him unfeelingly in his happiest and brightest humours, rouse him cruelly from his sweetest dreams and never return his frankness, but always are upon their guard and imagine to behold an impostor in their most faithful servant, and a treacherous enemy in their sincerest friend.

This mental disease degenerates frequently into misanthropy, a character which the amiable author of *The Stranger* has painted in the most natural and animated colours.

People of such an unhappy temper are sincerely to be pitied; for they live only to torment themselves and others, and their lamentable disposition arises not always from a depraved heart. A corrupted and thick blood is frequently the primary cause of such a temper, and a long train of undeserved misfortunes contributes very much to increase this mental disease. It originates also but too often from the deceitful and ungenerous conduct of those with whom such people are connected. There are, alas! but too many cruel and artful wretches that avail themselves of the weakness of good natured people to gain their confidence by cunning flattery, and when they have inflamed their heart by the semblance of disinterested love and have no further occasion to dissemble, pull off the mask of friendship and appear in their natural diabolical form. It would therefore be ungenerous to hate and to distress people who by external causes have been reduced to such a lamentable state of mind; and equity requires we should excuse their weakness and treat them with forbearance and pity.

If your situation should render it impossible for you to break off all connexion with persons of such an unhappy disposition, prudence requires you should not mind their whims and humour, but treat them with candour and openness on all occasions; let them see as much as possible the origin, motives, course and object of your actions; conceal nothing from them that is connected with their interest or passions; consult them in every thing that concerns them, and act jointly with them in all matters relating to them. Thus you will gain their confidence, or at least gradually remove every suspicion which they entertain against your sincerity. I also would advise you not to let them see that you know them to be of a suspicious temper; for the suspicious is like a drunken person who will not believe that he is intoxicated, and is offended if you tell him that he has drunk too much.

Watch all instances in which your suspicious friend is deceived by his suspicion; in which he was mistaken in doubting your sincerity or that of others, or injured himself by giving way to groundless suspicion. Avail yourself of the first cool and serene moment in which he is pleased with you to remind him mildly of his error. But be careful not to let a single instance of that kind escape without improving it. Tell him whenever you have an opportunity to convince him that he wronged you (not that he is suspicious, but only) that you are glad that the purity of your heart is cleared from all suspicion. He will deny having suspected you. Do not contradict him, but be satisfied to tell him that you rejoice at his being convinced of your innocence. If you repeat this frequently you will at last succeed in making him sensible of his weakness and ashamed of his improper and unjust conduct. In endeavouring to obviate the effects of suspicion and to correct it, you must prevent all occasions on which it is most commonly excited; for no person of a suspicious temper gives way to his weakness on *all* occasions, but every one that is sub-

ject to it abandons himself to it only on particular opportunities. If for instance your friend be near you must never interfere in his money concerns though he should desire it ; if he be mysterious and reserved you must never consent to be intrusted with his secrets ; if he be jealous you must avoid all opportunities to be in private with the object of his jealousy, &c.

On observing these rules of prudence you will be convinced that in most instances it is our fault if we cannot live happy among men. A person who unites prudence of conduct with a benevolent heart, and studies men, knows their weaknesses and avoids provoking their faults, will be able to live happy even with the most ill tempered people. And believe me such a wise and benevolent conduct will in a short time grow easy and natural to you, though it should be attended in the beginning with a great deal of trouble and self-denial : for you need but to converse thus for some time with a suspicious person and you will cure him entirely, or at least cause his weakness to break out less frequently and obviate many disagreeable and vexatious quarrels.

§ XIII. One should think that *envy* and *jealousy* could be the inheritance only of malicious and low minded people ; and yet we find but too often an alloy of these bad qualities in the hearts of several persons who, in other respects, possess many good dispositions. But, alas ! how frail is human nature ! ambition and vanity can easily tempt us to envy others a happiness which is the exclusive object of our wishes, and as soon as this sensation has produced in our heart a kind of aversion from the person who remains in the possession of that envied good, in spite of our envy and jealousy, we cannot avoid to rejoice secretly if he have to struggle with some misfortunes ; and Providence appears to us to justify by these calamities our inimical sentiments, particularly if we have been weak enough to betray them to others. I shall speak more at large in some other place of the conduct which we must

adopt, if we be connected with people of a jealous disposition, and here give only some general rules, the observation of which may prevent us in many instances from provoking envy to direct its poisonous shafts at us. If you wish to avoid exciting the envy of others you will do well to enjoy whatever you possess without ostentation, and to make as little shew of your prosperity, merits and talents as possible. Boast not of your wealth in every company, enjoy the pleasures of life with as much moderation and as little noise as possible; let your dress rather bespeak taste than a propensity for ostentatious splendour; and if you be so fortunate as to be intimately connected and to correspond with certain great and wealthy people, avoid to commit the weakness of proclaiming it to all the world, or to read with a childish vanity their letters to all your friends. Take notice of the good qualities and merits which you discover in those that envy you. Let them see that you are not blind to their brighter parts; speak of them, commend them, and thus convince them that they also possess desirable qualities. This will tend to reconcile them, at least in some degree, to your superiority, soothe their vexation and counteract their mental disease.

§ XIV. Envy frequently produces the dreadful vice of *calumny*, from the attacks of which even the best and worthiest characters are not secure. The best means which you can apply to guard off its baneful effects is the preservation of your innocence. Do not flatter yourself to remain unhurt from its venomous blasts, if your conscience accuse you of secret actions which you would be ashamed to confess to the world, but have committed with so much prudence and art as to keep them entirely from the knowledge of your friends and connexions. The consciousness of having acted wrong will deprive you of the courage and firmness which you must have, if you shall be able to defeat the malicious inventions of those who want to ruin your character. But let us even suppose you should

be able to meet the calumniator with firmness, notwithstanding the secret accusations of your heart, and to prove his assertions to be nothing else but malicious inventions, will your defence avail you any thing if one of those private actions with which your conscience reproaches you unfortunately should transpire, and render your exculpation suspicious? And is it in the power of any mortal to direct the course of incidents so as to prevent it taking a turn which would expose him in his natural shape? If therefore you wish to evade the dire effects of calumny you cannot be too careful to reserve your innocence of heart. But as calumny generally founds her suspicions and aspersions rather on appearances than on facts, you ought at the same time to be extremely cautious not to commit any action that has even the *semblance* of guilt. In vain will you appeal to the purity of your heart and the innocence of your actions if appearances be against you; for, alas! the majority are but too prone to be guided in their opinion by the latter, and few only will take the trouble to examine impartially whether they are founded on facts or not. Endeavour therefore, as much as possible, to preserve the purity of your heart, and to avoid all unfavourable appearances if you wish to avert the poisonous shafts which calumny directs at your character.

To have displayed a warm and active zeal for the welfare of your fellow-creatures will also serve to arm you powerfully against the attacks of malicious calumniators. If you be an useless being and have done little or no good, if you have afforded advice, consolation and assistance to no one calumny will find it easy to wound your honour; for you have done no good actions which could speak in your defence, and there is no person who could say any thing laudable of you: but if you have been active and indefatigable in doing as much good as was in your power, those to whom you have been kind will interest themselves for you

when you are slandered, and strive to rescue your character from the venomous tooth of calumny.

I must further observe, that if the good actions which you perform be to serve you as a protecting shield against the shafts of calumny, they must flow from a sincere regard for your duty as a member of human society ; for it is not sufficient that we have done much good, if we wish to silence the voice of calumny by our actions ; they must originate from a pure source and be done with a laudable intention. Although you should perform the brightest deeds, yet they will not be sufficient to defend you against slander and defamation, if pride, ambition, self-interest, weakness, or thirst after sensual pleasure guide your steps : calumny will find it an easy matter in that case to depreciate them, and to deprive you of the applause which you expect to earn. Let therefore all your steps be guided by the voice of your duty ; let the good which you do be graced by modesty and an unassuming conduct, and you will blunt the arrows of calumny, and finally triumph over the malicious aggressors of your honour.

§ XV. People that, without paying any regard to age, sex or merit, consider every person whom they meet as a fit object for displaying the powers of their wit, and indiscriminately turn the words, the dress and the actions of the knave as well as of the honest man into ridicule, to excite the merriment of the company in which they are, are a most intolerable sort of beings, and frequently embitter the hours of Social happiness to feeling minds. If you be conscious of not possessing a sufficient share of coolness and moderation to defeat the purpose of these disturbers of innocent joy, you can do no better than to shun their company as much as possible. Yet as you have it not always in your power to avoid the company of these peace disturbing wits entirely, or to break off all the connexion which you already may have formed with people of that class, you will expect me to point out to you

such a line of conduct as may enable you to render their society less distressing to you.

The principal rule which I would advise you carefully to observe, is, to give no opportunity to *scoffers* to make you the butt of their ridicule ; for they cannot direct the batteries of their wanton wit against you if you do not encourage them either by your discourses or actions to attack you. Take care therefore not to offend them, nor to expose your weak side in their presence. As soon as you provoke people of that description, hurt them in the slightest degree, or in any manner give occasion for ridicule by your actions or words, and betray your weakness, they will take it as a signal to discharge the artillery of their false wit against you. You must therefore take a firm resolution to treat them with the greatest precaution, not to render yourself odious to them by a too visible coolness or incivility ; by disobliging them or speaking ill of them in their absence, or offending their pride, and not to irritate them in those parts where they are apt to take fire. Be also always upon your guard not to speak nor to do any thing that could expose you to ridicule. Be particularly careful not to distinguish yourself from your cotemporaries by a singular dress or awkward manners ; and accommodate yourself as far as is consistent with propriety, and the regard which you owe to yourself, to the innocent customs of your age. Avail yourself of every opportunity to mix with polite society, to shake off that awkward bashfulness and perplexity which but too often over shadows the lustre of the brightest jewel, and frequently excites the laughter of ridicule against those who, by their intrinsic worth, are intitled to claim the regard and the applause of every man of sense and feeling.

It is however not sufficient only to avoid an opportunity to the scoffer to ridicule you ; if you be desirous to shield yourself against the wanton sallies of his merciless wit you must also deprive him of all *courage*

to attack you. To effect this, I would advise you to display a certain dignity of conduct on your first meeting with people who are apt to ridicule others; to shew them by your looks, by the tone of your voice and your whole deportment what they have to expect from you. Let your countenance always bespeak your consciousness of innate dignity while you are in their society; refrain from jesting and being familiar with them, and maintain your seriousness with an unshaken equanimity. Should the scoffer, notwithstanding this mode of conduct, which in general intimidates those shallow-brained wits, make an attempt to distress you by his ridicule, you will undoubtedly deprive him of the courage to make a second trial if you tell him plainly, with a certain dignity of mien and accent, that you are determined not to suffer yourself to be abused by him. But as some of my readers may think it rather difficult to regulate their conduct at all times according to these rules, and to apply them properly, I shall add one more which every intelligent being is capable of observing, and which is by far more important and decisive than those which I have pointed out already.

Live as an *honest* man and a *useful* member of human society; be a tender father to your children, an affectionate husband, a loyal subject of your King, diligent and careful in the performance of the duties of your calling, just to every one, benevolent and charitable, modest, obliging, peaceable, polite and liberal in Social Life, and no scoffer will dare to attack you: and if, nevertheless, he should make an attempt to direct the shafts of his wit at you he will never be capable of wounding your honour, nor of hurting you materially; but his ridicule will excite the indignation of all those that know and respect your virtue.

§ XVI. Avarice is one of the meanest and most disgraceful passions. No meanness can be imagined which a miser is not capable of committing if his thirst for riches be excited; and all nobler sensations, friend-

ship, pity and benevolence are shut out of his heart if they be not productive of gain : nay, he denies himself even the most innocent pleasures if he cannot have them for nothing. He considers every stranger as a thief, and himself as a parasite who lives at the expence of his better self, of his Mammon. However in our times, when luxury is carried to a higher degree every day, when the wants of even the most sober man, who must live in the world and maintain a family, are so great ; when the price of provisions rises day after day, and so much depends upon the influence of money, and the rich has a decided superiority over the poor ; and finally, when imposition and falsehood on one side, and mistrust and want of fellow-feeling on the other increase visibly in all ranks, and therefore reliance upon the assistance of our fellow-citizens becomes an unsafe capital ; in these times it would be wrong in us to call every saving and prudent man a miser, without having inquired first into his situation, and the motives which excited his actions.

Amongst the real misers there are also some who, besides the thirst after money, are ruled by another co-prevailing passion. These people accumulate, save, cheat others, and deny themselves every thing that does not tend to satisfy that passion, whether it be lust, gluttony, ambition, curiosity, gambling, or any other object. I have known people who would have betrayed for the sake of a guinea a friend, and even a brother or a sister, and exposed themselves to public infamy ; whereas they thought their money well applied in purchasing a single moment of sensual gratification at the price of a hundred and more guineas.

There are others who so ill calculate as to save pence and to throw away guineas. They love money, but do not know how to husband it. In order to recover the sums of which they have been cheated by rogues, swindlers, adventurers and flatterers they stint their servants, buy the worst sort of provisions if they can save something by it, haggle with the industrious trades-

man and shopkeeper about a few pence in a most degrading manner, and inquire eagerly after those places where the articles which they want can be had at the cheapest rate, though perhaps not always of the best quality.

Finally, there are others who are liberal on every occasion and in general are not afraid to spend money; but in one single point, on which they put a peculiar value, ridiculously stingy. My friends have frequently censured me for being over parsimonious with regard to writing materials, and I cannot deny being subject to that weakness. Although I am not rich yet I part less reluctantly with a shilling than with a sheet of the best writing paper.

If you wish to preserve the favour of avaricious people you will do well never to ask any thing of them; yet as this cannot always be avoided, prudence requires you should learn to which of the above described classes of avaricious people the man belongs with whom you have to deal, that you may be able to regulate your conduct accordingly.

With regard to the conversation with spendthrifts I have only to observe, that a rational man ought not to suffer himself to be misled by their example to incur foolish expenses, and that it is beneath the dignity of an honest man to take advantage of their thoughtless liberality either for his own benefit or that of his friends.

§ XVII. We must not expect that even our noblest and wisest actions will always be attended with gratitude and success. This principle I think we ought to have always before our eyes if we wish not to grow averse from serving others, or become inimical to our fellow-creatures and dissatisfied with God and our fate. We should however be destitute of every human feeling if it did not vex us to see ourselves slighted by people whom we have served faithfully, sincerely and without self-interest—to whom we have devoted ourselves entirely and perhaps even sacrificed our own

advantage, as soon as they have no further occasion for our assistance; or betrayed, abused and persecuted when they can obtain by their ingratitude temporal advantages, or gain the favour of our powerful enemies. This will however not deter a man who knows the human heart and is a warm friend of virtue from being generous. As I shall have an opportunity of recurring again to this subject in two succeeding chapters, I shall only observe at present, that every good action rewards itself; yea, that a man of a humane and liberal disposition, if he know beforehand that he must not look for gratitude amongst men derives a new source of internal satisfaction from that very ingratitude, namely, the pleasure of being conscious of having done good merely from a love of his duty. He laments the corruption of those that are capable of forgetting their benefactor, and continues to be ready and studious to serve those that are so much the more in want of his assistance, the weaker they are and the less internal happiness they have in their heart. Do not therefore complain of the ingratitude which you experience, nor reproach the ungrateful for it, but continue to be generous to him! Receive him again when he returns to you, he may grow sensible at last of the excellency and nobleness of your conduct, and repair the injury of which he is guilty—if not, I advise you to reflect that every vice punishes itself, and that the heart of the ungrateful wretch, and the unavoidable consequences of his meanness, will avenge you upon him—Alas! what a long chapter on the ingratitude of men could I write! How many instances of it have I experienced on the thorny path of the mazy labyrinths of life! But I will be silent and strive to forget the degeneracy of my brethren.

§ XVIII. Many people find it absolutely impossible to pursue any object of their wishes on a strait path; *artifice*, *cunning* and *insidiousness* guide them in all their undertakings, although their heart be not entirely bad. A certain unfortunate disposition of mind, timidity

and the influence of the occurrences of life, are frequently the principal causes which produce that character. A suspicious man for instance is but too apt to veil even the most innocent transactions in mysteriousness, to disguise himself and to conceal the real object of his pursuits. A man of an ill regulated activity and of too fiery a temper, an artful enterprizing genius, who is in a situation in which he meets with too much uniformity and sameness, and finds no opportunity to unfold and display his talents, will attempt numerous crooked ways to extend his compass of activity, or to render the scene of action more interesting; and in that case he will not be over conscientious in the choice of the means which he applies to accomplish his purpose. A very vain man will proceed with a great deal of mysteriousness to conceal his weakness. A courtier who is used to see nothing but deceit, intrigues, cabals and plots, and is not accustomed to go the straight way, will think a life that flows along without intricacies very uniform and tedious, veil his most unimportant steps in impenetrable mysteriousness, and give to his most innocent transactions an enigmatical appearance. The lawyer who is constantly occupied with the sophistries of chicane, is very fond of dealing in puns and quibbles on every occasion. People that have overstrained their imagination by reading novels and other fantastical books, or lost their sense for simplicity, artless nature and truth through a profligate and idle life or bad company, cannot exist without intriguing; and there are also a great number of people who do not wish half as ardently for an object which they can obtain in a regular manner as for what they expect to procure clandestinely and surreptitiously. Even the most generous and open man, particularly if he be young, may be tempted to have recourse to crooked means if we constantly treat him with mistrust, or with so much severity as to render him incapable to place any confidence in us.

But whatever may have contributed to accustom a person to employ artifice and intrigues, the following mode of conduct is the best which you can adopt in your dealings with characters of that description. Treat them always with openness and candour, and show yourself by words and deeds a decided enemy to every thing that can be called artifice, intrigue and deceit; and as a warm admirer of every honest man, to make them sensible how much they would lose in your eyes if ever you should surprize them on crooked paths.

Display an unlimited confidence in their honesty while they have not deceived you, and lead them to think that you are incapable of believing they should ever be able to attempt imposing upon you. If they set any value on your regard they then will carefully avoid displeasing you.

Be as tolerant to their weaknesses and as ready to pardon and to excuse their failings (provided they have meditated no malicious trick) as will be sufficient to convince them, that they have no reason to fear and deceive you as vigorous censors.

Do not watch their conduct as a spy nor attempt to sift them in a circuitous manner, but question them frankly and directly in a firm tone and with penetrating looks, if you want to obtain some elucidation which you have a right to demand. Should they stammer and attempt to elude your question, I would advise you either to drop the subject of your inquiries entirely, letting them see you wish to spare them the shame of imposing upon you, and to treat them afterwards with more coldness than usual, or to caution them in an amicable but serious manner not to disgrace themselves.

Should they however deceive you notwithstanding your endeavours to prevent it, prudence bids you not to treat their insincerity slightly! Display the greatest indignation at the first false step, and do not forgive it immediately. But if all this should not be capable of

be famous for your solitary manner of life, and charge you with being intriguing if you be desirous to appear as a consummate courtier. In this manner he will lead you imperceptibly to think that he is an impartial lover of truth; you will greedily swallow his sweet poison, and in your infatuation open your heart and purse to the artful deceiver.

§ XXI. I shall now speak of the conduct which we ought to observe with regard to *Villains*: that is, people whose heart has been depraved so much by a neglected education, bad company or other causes, as to exhibit no vestige of its former good disposition.

It is obvious that we must avoid if possible all connexions with people of this description, if we really are anxious to preserve our peace of mind and have our moral improvement at heart. Although a man of firm principles will not easily be spoiled in their company, yet he may accustom himself gradually to the sight of villainies, and thus lose that aversion from every thing that is mean, which frequently is alone sufficient to preserve us from falling in moments of temptation. We are however but too often necessitated by our situation in life to live in the midst of villains, and to transact business jointly with them, and in that case it will be necessary not to lose sight of certain rules of prudence.

If you distinguish yourself by superior talents and a conspicuous excellence of heart, you have just reason to apprehend that people of bad principles and morals will attempt to disturb your peace of mind and to vex you. There exists an eternal league between villains and blockheads against all good and sensible people, such an intimate connexion as enables them to know each other among the rest of mankind, a kind of fraternity which renders them willing to go hand in hand, although they should be ever so much separated by other circumstances, as soon as an opportunity offers to persecute and to trample upon real merit. No kind of precaution and reserve can avail any thing

against that confederation ; you will rely in vain upon your openness and innocence, in vain proceed with moderation and lenity, conceal your merits and attempt to screen yourself by the appearance of mediocrity, if you really be a man of sense and a votary of virtue. No one discovers the excellencies which you possess easier than those that are totally destitute of these good qualities ; no one does secretly more justice to merit than a villain ; but he trembles at it like satan at the gospel, and leaves no stone unturned to oppose it. That numerous confederation of villains and block-heads will tease you incessantly, attack your honour, now speak ambiguously of you, and now with undisguised malignity, and maliciously misrepresent your most innocent words and actions.

But be not frightened at it although you should be actually distressed for some time by knaves and villains, yet the probity and the consequences of your actions will finally conquer, and your enemies be entrapt in their own snares. Besides rogues and villains are unanimous only while no manly firmness and resolution is required, and while they can fight in the dark, but disperse as soon as they are exposed to the light. Pursue therefore firmly the strait path which your duty points out to you. Never indulge yourself with the application of crooked means, never employ artifice to defeat roguery, never have recourse to intrigues to counteract cabals, and never associate with villains against villains. Act generously ! Ill treatment and suspicion if carried too far can make a complete villain of a person who is only half a *rogue* ; whereas generosity may sometimes correct a hardened knave and render him attentive to the voice of his conscience. You will however do well to make him sensible that your conduct before him is not regulated by fear, but solely by voluntary generosity. Let him feel that when matters are carried too far, and the indignation of a resolute and honest man breaks loose, the wise and courageous votary of virtue in the dust is more to

be dreaded than a rogue bedecked with purple ; that a noble mind, that virtue, prudence and spirit render a man more powerful than a knave is at the head of an army of vile hirelings. What has a man to fear who has left nothing else at stake than what no mortal can wrest from him ? and how little can a cowardly sultan, an unjust despot, who constantly carries an enemy with him in his bosom that goads him incessantly ! how little, I say, can such a contemptible being prevail in the moment of extreme and despairing necessity against the meanest of his subjects, who is supported in the conflict by the firmest allies, an unpolluted heart, a sound understanding, an undaunted spirit and a pair of finewy arms ?

It is impossible to render ourselves beloved by some people, and in that case it will be at least some advantage to be dreaded by them.

There are others that will avail themselves of every opportunity to betray us into a certain confidence and familiarity in order to obtain arms against us, with which they threaten to assail us when we refuse to obey their imperious dictates. Prudence requires we should guard against such dangerous persons as much as possible.

Make presents to the person whom you have reason to suspect of being inclined to *rob* you, if you think generosity can make any impression upon his heart.

Encourage and honour people that *display* an active propensity to do good. Do not ruin their credit if you possibly can avoid it. There are people who *speak* extremely well but are knaves in their actions, highly inconsequent, thoughtless and passionate. Do not unmask them if the consequences of their disposition do not render it absolutely necessary. They do at least some good by their discourses, which will remain undone if you render them suspected of duplicity. They ought to be sent from place to place to promote good purposes, but never to stay long in one place lest they

should expose themselves, and by their example destroy the good effects of their doctrines.

§ XXII. People that are too *modest* and *timid* ought to be encouraged and inspired with confidence in themselves. Too much timidity is as unmanly as impudence and arrogance are despicable. A man of a noble disposition ought to be sensible of his worth, and as just to himself as he is to others. Yet a modest man is offended by too much praise, and too visible marks of distinction : display, therefore, the regard which you have for him less by words than by actions, which are the best proofs of real affection.

§ XXIII. Imprudent and *talkative* people ought, naturally, not to be trusted with secrets. It would indeed be much better if there existed no secrets at all, if we could always act openly and frankly, and let every one see the most secret thoughts of our heart ; it would be much better if men thought and uttered nothing but what every one might know : yet as this is not always possible, particularly with people who are in public offices and entrusted with the secrets of others, we must therefore be cautious to whom we communicate our secrets.

There are people who are utterly incapable of keeping a secret. Their running anxiously from place to place, like a hen that is going to lay an egg, is a certain indication that they have some secret to disclose, and suffer much uneasiness till they have communicated it to another gossip. Others are indeed not disinclined to keep the secrets which have been intrusted to them, but wanting prudence betray them involuntarily by their looks, hints and signs ; or from want of firmness are incapable to resist importunate inquirers, or to have too good an opinion of the discretion and probity of others, which frequently makes them commit a breach of secrecy. To people of this class you cannot be too reserved.

Curious people, who make it their business to explore the private concerns of others may be treated in

a different manner, as circumstances require. If you wish to check their prying curiosity at once, and to deter them from making any further attempts to meddle with your private concerns, to act the part of eavesdroppers, to watch your steps and to pry into your plans and transactions, you can take no surer step than to declare to them with energy and spirit, that you are determined to resist their impertinent intrusion, and to resent the least attempt of theirs to meddle with your affairs. Should you, however, wish to divert yourself at the expence of their prying disposition, you may amuse their curiosity by directing it to such a number of trifles as will keep them constantly employed, and leave them no time to trouble themselves about matters which you are desirous of concealing from them.

Heedless and *forgetful* people are unfit for any business that requires punctuality. Young persons may sometimes be weaned from this defect, and trained to keep their thoughts together. Many that are forgetful and heedless from a lively temper, will shake off that weakness when they grow older and more sedate. Others affect to be thoughtless, because they imagine that it gives them an appearance of learning. Fools of that sort deserve to be pitied; and I would advise you to take no notice of their studied distraction. They ought to be treated like those that pretend being nervous or sickly to create interest. But if you be connected with people who really have a short memory, you will do well to advise them to write down whatever they wish to retain, and to peruse these memorandums frequently; for nothing is more disagreeable than to be connected with people who promise to execute business of importance for us, to rely upon their word, and to find afterwards that they do not recollect a syllable of it.

I must observe on this occasion, that it is wrong to be provoked or vexed if people who are naturally inclined to be heedless and distracted, sometimes neglect

to shew us the civility and attention which we have a right to expect, as this is done unintentionally, and without any view to offend us.

§ XXIV. There is a description of people who are commonly called *whimsical*, (difficult.) They are not always of a vicious temper, nor at all times morose and quarrelsome, yet generally hard to be pleased. They have accustomed themselves, for instance, to a pedantic regularity, the rules of which are not so familiar to their friends and connexions as to themselves; we may therefore easily happen to offend them, by putting, for example, a chair in their apartments in a wrong place; or they are addicted to certain oddities, and for instance, dress, speak, or write in a peculiar manner—singularities to which we must accommodate ourselves if we wish to preserve their good opinion. One would think that people of sense ought to be above such trifles; yet we frequently meet with men who in other respects betray no small degree of sound judgment and equity, but in these or similar points are uncommonly difficult. If the good opinion of people of that description be of any consequence to you, I advise you to accommodate yourself to their singularities as far as is consistent with honour and probity, and to please them in matters of such a trifling nature. But even if you should not be connected with them, nor care for their favour, you ought nevertheless not to ridicule nor distress them on account of their peculiarities, if they be respectable characters; for every one of us has his failings, which we must tolerate reciprocally with fraternal indulgence.

People who think it an honour to distinguish themselves from others by the peculiarity of their conduct in unimportant matters,—not because they are convinced of acting with more propriety than the rest, but chiefly because they are determined to differ from their contemporaries in their behaviour,—are called *sin-*

gular. They are pleased to see that their singularity is taken notice of; and a sensible man that is connected with such people ought carefully to examine whether their singularities are of an innocent nature, and whether they deserve to be spared for other considerations, that he may be able to regulate his conduct towards them according to reason and the precepts of tolerance.

As for people who are ruled by humours, and to-day will receive you with the greatest kindness and good nature, and to-morrow perhaps treat you with a chilling coldness, I advise you to take no notice of the continual ebb and tide of their fancies, but always treat them in the same cautious manner; should however their humorous conduct proceed from secret sufferings they are intitled to your compassion.

§ XXV. Stupid people who are sensible of their weakness, suffer themselves to be guided by men of sense and judgment, and by a naturally good, benevolent and gentle disposition are easily prompted to do good; but when with difficulty persuaded to turn bad, ought not to be despised. All men cannot possess an elevated mind, and the world would be badly off if all were alike. There must be a greater number of subaltern geniuses than of high-spirited people in this world, unless all are to live in a continual warfare. It cannot indeed be denied that a certain superior degree of virtue which requires mental strength, energy, firmness and a clear judgment, is inconsistent with weakness of understanding; but this is not absolutely necessary. If the happiness of mankind be but promoted, and the weaker class suffer themselves to be made instrumental to it, then are they more useful members of society than all eccentric geniuses with their indefatigable and wild activity.

It is however extremely disagreeable and insupportable to be connected with a blockhead that imagines himself a demi-god, with a vain, obstinate and suspicious fool, a spoiled and proud dunce that thinks him-

self capable to rule countries and nations when he cannot govern himself. As I shall have frequent opportunities in the course of this work to point out the particular rules which we must observe should we be connected with such conceited fools, I shall refrain mentioning them here to avoid useless repetition.

I must observe on this occasion, that we frequently commit the greatest injustice by bestowing the epithets of weak, stupid, insensible and ignorant, upon people who in fact are quite the reverse. Every one possesses not the gift of displaying his ideas and sentiments to advantage. We ought therefore to judge of people chiefly by their actions; but in doing this we must never omit to reflect upon their situation, and the opportunities which they had or had not to distinguish themselves. We very seldom consider that a man has already great merit if he do no wrong, and that the sum of negative good frequently contributes more to general happiness than the long life of an active man, whose violent passions are continually at war with his great and noble views. Learning, mental accomplishments and plain sense are besides very different things. People of a certain education and politeness are generally guided by a certain tone that prevails in the society which they frequent, and we are but too apt to confound principles which rest upon that tone with the invariable dictates of pure wisdom. We are used to shape our ideas after that arbitrary standard, or rather to repeat words whose ambiguous sense we scarcely should be capable of explaining to a raw child of nature, and thus are led to mistake for a blockhead every one that is not initiated into the nonsensical mysteries of our circle, and bluntly speaks as he thinks. A man may possess a large share of plain sense and a high degree of erudition, and yet act a very sorry part in one of our elegant and fashionable circles, because he is unacquainted with the subjects that are the common topics of conversation in these assemblies, which

are but too often beneath the notice of a man who is sensible of his intrinsic dignity, and ashamed to speak nonsense; or he has too much conscientiousness and veneration for candour, truth and virtue to be capable of uttering unmeaning flatteries in order to display his wit at the expence of decency. You would therefore wrong him very much were you to set him down for a stupid blockhead on account of his silence, or the timidity and awkwardness which he displays when he cannot avoid joining in a conversation for which he has no relish. Do not therefore despise people of this cast, nor distress them by ridicule; for they are deserving of your regard; consider that you would be as awkwardly situated in a circle of people of their manner of thinking as they are in your company, and appear equally stupid and ignorant to them as they appear to you!

If we be connected with *good natured* but *weak* people, it will be prudent in us to endeavour to collect a circle of virtuous friends around them, who will not abuse their weakness and prompt them to deeds which are unworthy a benevolent heart.

There are people who can refuse nothing, at least not orally; and thence it happens they promise more than they can perform, give more, and take more trouble upon themselves for others than in justice they ought to do, merely because they are afraid to give pain to any one, or to appear disinclined to serve others. Others are so credulous as to trust every one, sacrifice themselves for every one, and mistake every person for a sincere friend that has the appearance of an honest and a benevolent man. Others are not capable of asking any thing for themselves, although they should thus be debarred from the attainment of advantages to which they have the justest claims. It would be needless to exhibit how much all these weak people are abused, how much the good nature and obliging disposition of the former is intruded upon, and how often impudence wrests every advantage from

the latter, because they have not courage to defend the justness of their claims. Do not abuse the weakness of any person, nor attempt to obtain surreptitiously advantages, presents or assistance which you cannot demand from people of the above class with the strictest justice and without distressing them. Endeavour also to prevent others from abusing them in a similar manner. Encourage the timid; interfere in his behalf; speak for him when his weakness prevents him speaking for himself, and assist him whenever he wants your assistance.

Some people are so weak as to abandon themselves entirely to a certain favourite *propensity*. People of this class speak of nothing with so much pleasure as of their favourite object; all their ideas revolve constantly round that point, and they miss no opportunity to introduce it on every occasion; their hobby horse may be a noble passion or not, may consist in a predilection for hunting, horses and hounds, or for dancing and music, painting, prints or any other particular. They forget in that case that the person to whom they are speaking perhaps knows nothing at all of their favourite object, nor do they wish he should have much knowledge of it, if he but patiently listen to them, or admire their darling and seem to be delighted with it. Who could be so cruel as not to indulge an honest and sensible man in so trifling a pleasure? I advise you particularly to notice the innocent hobby horses of the Great with whom you wish to ingratiate yourself; for a lash given to this favourite 'is more painfully felt,' as Tristram Shandy observes, 'than a blow which the rider receives.'

§ XXVI. It is easy and pleasant to converse with *cheerful* and *lively* people who are animated with *real* good humour; I say they must be animated with *real* good humour; their cheerfulness must flow from the heart, must not consist in idle jesting, nor in hunting after witticisms. A man who can laugh from the bottom of his heart and abandon himself to the ebullitions

of jocundity, cannot be thoroughly bad. Malice and cunning render us serious, pensive and close; but a man who can laugh heartily is not dangerous. From this however we must not infer that every person who is not of a cheerful temper is bent on mischief.

The disposition of our mind depends upon our temper as well as on our health, and on internal and external relations. Genuine cheerfulness usually is catching, and this epidemic of hilarity as I may call it is so highly beneficent, we feel so unspeakably happy in laughing away all the troubles of this world, that I cannot exhort you too pressingly to cheer up your mind, and to devote at least a few hours every week to innocent hilarity.

It is however difficult not to fall into a satirical tone when we are in a jovial disposition and give the reins to our wit. What can afford us more matter for laughing than the numerous follies of men? And when we laugh at these follies it is almost unavoidable not to laugh at the fools who commit them, in which case our merriment may produce very disagreeable and dangerous consequences.

When our ridiculing jokes meet with applause we are commonly tempted to give our wit a keener edge; while others perhaps deprived of such opportunity would be in want of matter for a lively conversation, are misled by our example to explore with additional assiduity the defects of their neighbours, the consequences of which are partly known but too well, and partly have been touched upon in the preceding chapter. I would therefore advise you to be upon your guard in conversing with satirical people. I do not however mean to infer that you ought to be afraid of their cutting tongue, for this would afford them just ground for suspecting you to be pusillanimous in the highest degree; but wish only to exhort you not to suffer yourself to be seduced to join in their satirical abuse, thereby to hurt yourself and others and to depart from the spirit of toleration. Do not therefore applaud too

much satirical people, nor encourage their propensity to display their wit at the expence of others, and do not laugh when they *lampoon* and *ridicule* their neighbours!

§ XXVII. Drunkards, *Voluptuaries* and *all votaries of vice* in general you ought to shun, and if possible to avoid their Society; yet if you should not always be able to do it, you cannot be too careful to watch over your innocence lest it should be infected by their example. This however is not sufficient; it is also your duty not to indulge them in their excesses, how pleasing soever the shape may be in which they appear, but to shew as far as prudence permits that you have an unconquerable aversion against them, and to be particularly careful never to join in smutty discourses.

We see frequently that elegant *rakes* are uncommonly well received in the fashionable circles as they are called; and but too often experience in many societies, particularly in such as consist entirely of males, that the conversation turns upon obscene ambiguities, which inflame the imagination of young people and spread farther the corruption of morals. An honest man ought not to contribute the least thing in the world to this general corruption of morals; he rather is bound to display his aversion from it in the strongest manner, without shewing any respect of persons; and if he cannot correct people who walk on the path of vice by amicable admonitions, and by directing their activity to nobler objects, at least to convince them that he values decency and virtue, and that innocence must be respected in his presence.

§ XXVIII. Enthusiastical, *romantic* and *eccentric* people live and move in a world of fancies, and are sworn enemies to cool reflection. Fashionable readings, novels, plays, secret societies, want of real and scientific knowledge and idleness infect a great number of our modern youth with this disease; we however also frequently meet with *hoary* enthusiasts. They are constantly bent upon the unnatural and supernat-

ural; despise the good that is within their reach to pursue distant phantasms; neglect what is useful and necessary to form plans for the attainment of what is not needful; abandon themselves to idleness when it is their duty to exert themselves, in order to interfere in matters that do not concern them; want to reform the world and neglect their own domestic affairs; deem important subjects trifling and are enraptured with absurdities; do not comprehend what is plain and preach up incomprehensible doctrines. You will in vain attempt to convert them by arguments of sound reason; for they will despise you as one of the common herd, tax you with want of feeling and indifference to great and noble objects, pity you for your wisdom, and rather connect themselves with fools of their own way of thinking than associate with you. If therefore you are really desirous to convince such an enthusiast of some truth or to gain credit with him, your discourses must be warm and animated, and you must speak in behalf of sound reason with as much fervour as he displays in defending his follies.

It is however very difficult to reform such people, and it will frequently be best to leave it to time to cure them of their folly. Yet enthusiasm is frequently catching. If therefore you have a lively imagination, and are not quite certain of being able to keep it under the controul of your understanding, I advise you to be upon your guard in conversing with enthusiasts of any kind. In our century, in which the rage for secret associations has acquired an almost general ascendancy over mankind, means have even been found to bring all sorts of religious, theosophic, chemical and political enthusiasm into regular systems. I forbear to decide which of these sorts of enthusiasm is the most pernicious; yet I think that which presumes to reform the world is pregnant with inconceivable mischief; I have so much the more reason to believe it firmly, as this sort of systematic enthusiasm can produce the greatest confusion in the State, and generally has the

most imposing appearance; whereas the rest soon become tiresome and are capable of charming only perverted and inferior geniusses for a length of time. I would therefore advise you to regard in your conversation with the apostles of such systems, the words—*happiness of the world—liberty—equality—rights of men—cultivation—general mental illumination—reform—spirit of cosmopolitism*—and the like, merely as allurements, or at most as well meant empty words with which these people amuse themselves like school boys with the oratorical figures and tropes which they must apply in their meagre exercises.

I advise you in general to let eccentrical people pursue their course at pleasure, while they are not yet perfectly qualified for the mad-house; for the world is large enough to contain a great number of fools.

§ XXIX. I now beg leave to say a few words concerning *devotees, puritans* and *hypocrites*.

People whose sentiments correspond with their external zeal for religion, whose warmth for piety and divine worship, and whose attachment to the rites of that church whose tenets they profess, flow from the heart, have the strongest claim to our regard. Although their conduct should be guided rather by pious sentiments than by the light of reason; although their religious feelings should proceed from a heated imagination, and their attachment to certain ceremonies, rites and systems be carried to a higher pitch than is consistent with sound reason, yet they deserve toleration, forbearance and fraternal love, provided they be honest men and practical christians. But an hypocritical villain that wears the mask of sanctity, meekness and religion, and is a voluptuous seducer of innocence, a malicious calumniator, or a fanatical persecutor, deserves to be branded with *ignominy*. It is however not difficult to distinguish these two sorts of people. A man who is really pious is open, candid, peaceable and cheerful, not over civil nor too humble, but benevolent, simple and easy in conversation; he

is indulgent, gentle, meek and just to every one ; talks not much of religious subjects, except in the circle of his intimate friends ; the hypocrite, on the contrary, is accustomed to wheedle, to sneak and to flatter, is always upon his guard, a slave of the great and wealthy, an adherer of the prevailing party, a friend of the happy, but never a disinterested defender of the deserted. He talks constantly of honesty and religion, gives generally large alms, and performs the duties of christian charity in an ostentatious manner ; excuses the faults of others in such a manner as makes them appear to be ten times more glaring than they really are. Be careful to form no connexion whatever with people of this description ! Shun them as much as possible ! Do not offend nor hurt them if your peace and happiness be dear to you !

People who believe without any sufficient ground in certain *doctrines* and *obligations*, or in supernatural *causes*, *agencies* and *apparitions*, who for instance believe that God is an irascible and revengeful Being, that those who are heretics in their opinion ought to be deprived of all civil privileges, that the sign of the cross has a peculiar and supernatural effect, that ghosts and superiour beings can appear to men, &c. and who regard these objects of their faith as highly sacred and inviolable are called *superstitious*. It is a certain criterion of superstition to believe *too much*, i. e. more than sound reason warrants. People who are given to superstition do not therefore listen to the voice of reason, but are deaf to sober arguments and believe the most contradictory tenets. They never give up an opinion which they have once adopted, how absurd and incomprehensible soever it may be, and the firmness of their faith is founded merely on habit. They have heard for instance a certain tenet asserted in their youth, it was recommended to them as a religious truth, and they have believed in it for many years ; or something was inculcated into their mind as an invariable duty and obligation ; or they were taught to

believe that certain invifible powers produce certain effects : and now they continue to adhere to that opinion, becaufe they have accuftomed themfelves fo much to believe it that the contrary of it appears to them a daring violation of truth, which they are bound to abhor or to hate : and as reafon oppofes to their belief incontrovertible doubts, their commodioufnefs leads them to think that the voice of reafon ought not to be liftened to in matters of faith.

Superftition undoubtedly is a fource of numerous evils and productive of great mifery ; and it is extremely painful and diftreffing for every individual to be connected with its votaries : for the fuperftitious abhors every one that is of a different opinion. He applies to thofe that differ from him in their belief certain names which increafe this averfion, becaufe he connects with them the idea of people that are hateful to the Godhead. He therefore repofes no confidence in them, and cannot perfuade himfelf to love them. He thinks it frequently a fin to have any connexion with them, and if he had it in his power he is alfo but too often inclined to perfecute them. He is averfe from every thing tending to difturb his faith. He regards every perfon who oppofes his notions by arguments of found reafon as his enemy. He is therefore an enemy to all mental illumination though he deny to hate it ; and oppofes all perfons and means that promote it. He is for this reafon very feldom a firm friend, a good citizen and fubject. We muft at leaft constantly apprehend that he will fpare neither his fovereign nor his father, nor his fellow-citizen, if any of his tenets fhould excite him to perfecute a perfon who differs from him in faith.

My readers will eafily comprehend that it is difficult to converfe with fuch people, and ftill more difficult to preferve our peace and happinefs in their fociety, without violating the love which we owe to all men, how corrupt and erring foever they be. If you wifh to be capable of exercifing the duties of this gen-

eral love to the superstitious, you need but to comprehend that his errors deserve rather to awaken your pity than sensations of hatred and aversion, on account of their origin: for if you carefully inquire how they crept into his soul, you will find that generally it is no fault of his to be infected with them. Infantine and juvenile instruction, the example of parents, the zeal of teachers and governors, habit, want of a sufficient knowledge of the means of mental illumination, &c. are frequently the sole and inevitable causes of superstition. Reflect only upon your own experience and you will be sensible of the truth of this assertion. Do you not find that children are very willing to believe whatever their parents or instructors tell them of subjects of which they can have no sensible perception? If they for instance tell them from their infantine years, that all the objects which they see as well as themselves were created by a good God; that he is omnipresent, preserves, blesses and loves all animated beings, though he cannot be seen, &c. if all those that are about them say and believe the same and repeat it frequently with serious looks, and if they at the same time tell them with marks of horror, that there are people who do not believe in a Supreme Being; do you think that it will be *possible* these children should not believe firmly in the existence of God? and abhor all those as wicked people or fools who are of a contrary opinion? If errors be inculcated into their ductile mind in the same manner they will impress themselves as deeply upon their soul as truth, and gradually become the most invincible prejudice.—What merit is it therefore in an adult person to have a firm conviction of truth? and how can it be imputed to another as a fault, with the least colour of justice, if he be prejudiced for errors which have been instilled into his mind in his youth by those that had the direction of his education? You will perhaps object that such a person ought to examine his erroneous notions when he has attained to years of discre-

nion. But how can a person do this without being actuated by some motive or other? And what motive can a person have to suspect the truth of a doctrine of which he is as firmly convinced as he is of the reality of his existence? Is it not natural that a person who is to examine a doctrine which he believes, should first think it possible that it may be erroneous? But if he think it impossible he cannot be reasonably expected to examine it. From this it appears that the superstition of many people is very excusable, and that those who are infected with it have a just claim to our forbearance. It would therefore be as unjust and inhumane to *hate* a man for his superstition as it would be to hate another because he is infected with some constitutional disease. The superstitious is therefore justly intitled to compassion, and we ought to tolerate him with fraternal love.

It is your duty to *spare* his weak side, and to avoid as much as possible introducing discourses which may give him pain. If you be desirous to correct the errors of one of your superstitious brethren you ought to do it with *modesty*. If you wish to succeed, you must not declare directly his opinion to be erroneous. The surest way of convincing him will be to start amicable objections to his ideas, and to lead him to think that you wish to be better informed by him. Request him to refute your doubts, and he will afford you a natural opportunity to point out the weakness of his arguments; but should he nevertheless remain stubborn and perhaps grow insolent, your own sense of equity will tell you that it is not becoming a wise man to abuse a person, because he is *incapable* to comprehend truth. Endeavour to gain his *confidence* by doing justice to the zeal with which he defends his opinion, and by convincing him that you do not differ from him with regard to the essential points of religion, and that those tenets in which you do not agree with him are not materially connected with virtue and piety. When you have gained his confidence you

must not attack his superstition directly but indirectly; for if you tell him plainly that the tenets for which he entertains the highest regard be false, he will be terrified and abhor you as a dangerous man. All religious superstition is founded in part on the idea, that the tenets which its votaries have adopted are indispensably necessary for obtaining the favour of the Supreme Being and eternal happiness, and partly on contempt of reason. Endeavour therefore to convince the superstitious that Reason is the principal gift of God, and that we must account to the Supreme Being for our neglecting the use of it; that without the assistance of its light we should be incapable of understanding even revelation, and that mankind owes to its heavenly influence the greatest blessings. You then may proceed farther, and prove to him that his tenets are not indispensably necessary for obtaining the favour of God and eternal happiness; that God will neither reward nor punish men for their faith, but only for their works, &c. This will mitigate the anxious obstinacy with which he defends his superstitious opinions; and when he begins to comprehend that people who differ from him in faith may also be good men, and to value reason properly, you may safely venture to communicate your arguments modestly to him. But I must caution you to do it always when he is cool and when you are without witnesses, and you will certainly be capable of removing his errors, or at least render them less burdensome and distressing to yourself.

§ XXX. Deists, *Freethinkers* and *Scoffers* of religion of the common class are generally not more tolerant than their antipodes, the devotees. A man who is so unfortunate as not to be capable of convincing himself of the truth, the sanctity and necessity of the Christian Religion deserves *pity*, because he is destitute of a very essential happiness, and of a powerful comfort in life and death. He deserves more than pity; he has a just claim to our regard and love if he per-

form as well as he can his duties as a man and a citizen, and disturb no one in his belief; but if a person be a *scuffer* of religion rather from depravity of heart than from perverseness of understanding, or only pretends to hold religion in contempt, hunts after proselytes, and attacks publicly with hacknied witticisms that doctrine upon which millions found their only hope, their temporal and eternal happiness; if he persecute, despise, censure and brand with the name of a hypocrite every one that differs from him in opinion, such a depraved fool deserves to be treated with contempt.

§ XXXI. Of the manner in which *melancholy* people, *lunatics* and *madmen* should be treated I can say but very little, as I do not possess sufficient medical knowledge to be able to point out the best method. This subject properly belongs to the department of the philosophical physician, and besides would take up too much room in this little work. I shall therefore give only a few hints concerning this point.

It appears to me to be a matter of the last importance with regard to people that are afflicted with mental distempers, to find out the primary source of their disease, and to ascertain whether it has been occasioned by a disorder in particular organs of the body, or by a peculiar disposition of the mind, violent passions or misfortunes. For that purpose you must observe what objects particularly occupy their imagination while they are raving or disordered, as well as after the paroxysm has subsided; and likewise on what their fancy chiefly broods; it then will appear that it frequently is possible to cure these unfortunate people gradually, if their mind can but be recalled from a single fixed idea, or if this can only be modified properly. It is further highly important to observe what particular change of weather, of the seasons and of the moon has the greatest influence upon their disorder, which will enable you to avail yourself of those moments which are most favourable for attempting a

cure. I have also observed that confinement and every sort of harsh treatment generally serves only to make the evil worse. On this occasion I cannot help expressing my admiration of the madhouse at Frankfort on the Mein, which I have had many opportunities of observing. The disordered persons who are received in that institution, are suffered to walk about in the house and the garden whenever it can be done with safety, at least in those seasons in which their disease is less violent.

Their keepers treat them with so much mildness that many of them after a few years quit the house again entirely cured, and a greater number remain at most only melancholy, so as to be capable of performing manual work; whereas these people in many other hospitals, perhaps would have been rendered mad in the highest degree by close confinement and hard treatment.

People of weak understandings may also be disordered in their intellects, if a violent passion by which they are ruled, be nourished, excited and irritated. I remember to have seen two such miserable beings: one of them possessed in his youth an excellent understanding, great ability and wit, traces of which were still visible when he enjoyed calmer moments. He was to have studied the law but had learnt nothing, and abandoned himself to a profligate life. On returning to his native town he was treated as an ignorant idler, and was conscious of his deserving it. Yet he possessed an uncommon pride and was not quite poor. Forfaken by his family and shunned by his equals, he began to form connexions with the court officers of the Prince of ***. His jocular sallies at length introduced him to the notice of the Prince himself. He soon became very familiar with the latter, and the whole court flattered his vanity. This familiarity terminated however in his being abused and treated as a privileged merry-maker. Yet this was still a sort of existence which pleased him, while

he was not abused too much and at liberty to converse familiarly with people of rank, and to tell them sometimes severe truths. But as the latter were not inclined to condescend too much to him for nothing, and likewise not always disposed to listen patiently to his witticisms, which frequently were rather coarse, he experienced sometimes very humiliating treatment and even corporeal chastisement, yet could not relinquish his disgraceful career, because his relations and acquaintances held him in extreme contempt, and his little fortune was totally spent. Thus he sunk deeper and deeper every day, and at last grew entirely dependent on the court. The Prince caused a parti-coloured jacket to be made for him, and there was not even a scullion in the palace that did not think himself intitled to pass a joke upon him, or to pull him by the nose for a pint of wine. Despair now urged him to get drunk every day, and if ever he happened to be sober, the idea of his dreadful situation, the consciousness of the mean part which he acted, the aversion from inventing new jokes to preserve his place, and his awakening pride tormented his mind, while he ruined his constitution by excesses. His intellects became actually disordered, and at one time he was so mad as to render it necessary to chain him. At the time I saw him he was an old man, reduced to a most lamentable situation. He was treated as a frantic person, and regarded rather as an object of aversion than of pity. He enjoyed however, at times, some lucid intervals, in which he betrayed an uncommon degree of penetration, wit and genius; and when he wanted to obtain a charitable gift he could flatter in the most artful and insinuating manner, and displayed so much dexterity in taking advantage of the weakness of others, so much practical knowledge of the human heart, that I knew not whether I ought to sigh more at those that had reduced him to this terrible state or at his own deviations.

The other person of whom I am about to speak was once steward in a nobleman's family, but on my first seeing him he lived upon a pension. As he was of no further use to his master, he as well as his family and domestics amused themselves with his pride and amorous disposition. They called him *Your Highness*, gave him an order, forged letters of Princes and Kings, in which he was informed that he was of an illustrious family, and had been kidnapped in his infancy; that the Turkish Emperor who had usurped his dominions, wanted to have him assassinated, and that a Grecian Princess was in love with him. Some friends of the family disguised themselves as Ambassadors, and pretended to have been sent to enter into negotiations with him. In short, after a few years the intellects of the poor fellow were entirely disordered, and he believed all this nonsense seriously.

I forbear to make any comments on these two lamentable facts, as the reader will easily be able to judge in what light they ought to be viewed.

CHAPTER IV.

On the Conversation with People of a different Age.

SECTION I.

THE conversation with people who are of the same age with us seems indeed to have many advantages and charms. A congenial manner of thinking, and a reciprocal exchange of such ideas as interest the attention of both parties in an equal degree, unite men

more strongly to each other : certain inclinations and desires are peculiar to every different age ; the disposition changes in the course of time ; we do not keep pace with the change of taste and fashion ; the heart grows colder and takes less interest in new objects ; our imagination and vivacity cools ; many happy delusions have disappeared ; numberless objects that were dear to us have passed away and are no more ; the partners in our juvenile pleasures are gone to their eternal home, and the youth around us attend only out of civility to our accounts of the pleasures of our happier days. Congenial experience affords more matter for conversation than events which are entirely foreign to those with whom we converse. All this cannot be disputed ; yet disparity of temper, of education, fate and occupation frequently expand or contract these boundaries. Many people remain in some degree for ever children, while others grow old men before their time. The rake who has ruined his body and soul and satiated himself by all sorts of sensual gratification, naturally finds very little pleasure in the society of young and innocent country people, who have not yet lost their sense for artless joys ; and an old country gentleman who has never travelled farther from his home than thirty or forty miles, is as little comfortable and happy in a circle of experienced and polished inhabitants of the capital as an aged Capuchin would be in a society of hoary literati. On the other hand it cannot be denied that many fashionable passions, as for instance, those for hunting, gambling, drinking and backbiting frequently unite old men and youths, aged women and young girls in the most cordial manner. This exception from the above observation, that the conversation between people who are of the same age has many advantages and charms, cannot depreciate the value of the rules which we are about to give with regard to the conversation between people of a different age ; *we* only beg leave to make

one remark more : an over scrupulous separation of people of different years, which is established in most great families of this country, where young people are rarely admitted to companies which are composed of persons of a maturer age before they have completed a certain number of years, is extremely hurtful. The tone which young people adopt if constantly left to themselves, is generally not the best ; their manners are not improved, and a certain awkward timidity and bashfulness takes possession of their mind, which frequently renders them extremely ridiculous when they are first introduced into mixed societies ; besides, old people are confirmed in their egotisms, grow intolerant and morose to their children, if they constantly be in company only with such persons as make a common cause with them, as soon as they begin to extol former times at the expence of the present age, the tone of which they do not know.

§ II. Old people very rarely are just enough to put themselves in the place of younger persons, but leave them undisturbed in the enjoyment of their innocent sports, without a wish to promote them by joining in these youthful pleasures. They reflect not on their own juvenile years, and thus it happens that old people generally desire young men should be as sedate, sober and reflecting as themselves, and shew the same coolness, moderation and prudence which experience and the change which nature has produced in *their* temper, teaches *them* to display. Juvenile sports appear unimportant to them, and the gambols of youth are considered by them as thoughtless wantonness. It is however extremely difficult for old people to recal to their recollection the situation and state of mind in which they were twenty or thirty years before, and this causes them to be often highly unjust in their judgment, and to commit many errors in the education of their children. Oh ! let us remain young as long as possible, and when the winter of life bleaches our hair, when the blood creeps slower through our

veins and our heart grows cooler, look down with sympathetic pleasure upon our younger brethren who are gathering vernal roses, while we are seated by the paternal fire-side, to rest from the toils of life and to warm our chilling blood ! Let us not preach down by severe and frigid reasoning the sweet pleasures of youthful fancy ! When we look back upon those happy days in which a single smile from the enchanting virgin who now is a withering matron enraptured us with heavenly bliss ; in which music and dancing thrilled every nerve of our frame with pleasure ; in which merriment and the sallies of wit dispelled every gloomy thought, and sweet dreams of future felicity, pleasing bodings and rosy hopes cheered our existence. Oh ! then let us prolong that happy period to our children, and participate as much as possible in their juvenile raptures. Infants and children, youths and blooming virgins will then croud around the cheerful old man who encourages their innocent mirth. When a young man I was connected with such *amiable* old ladies, whose society, had it been in my option, I would have preferred on the journey through life to that of many a handsome and blooming girl ; and when I chanced to be seated at a convivial feast by the side of a dull beauty, I frequently envied the man who was placed near a cheerful old woman.

§ III. By recommending such a good natured condescension to the disposition of youth, I however do not mean to infer, that an old man can be excused if he forget his dignity so far as to act the contemptible part of a gay fop or a professed mefrymaker ; or that it is becoming a woman who has nearly completed half a century to dress like a young girl, to practise the despicable arts of coquetry, or to rival the younger part of her sex in their amorous conquests. Such a breach of decorum produces contempt, and justly deserves it. People of a certain age ought never to give an opportunity to youth of ridiculing them, or to neglect paying them that regard to which they are intitled by their riper years.

§ IV. It is however not sufficient that the society of old people be not burdensome and offensive to youth ; it ought also to be useful to them. A greater share of experience obliges the former to instruct and to guide the latter, and to lead them in the path of virtue and happiness by their advice and example. This however must be done without pedantry, pride and presumption ; without a ridiculous predilection for every thing that is old ; without demanding a sacrifice of all juvenile pleasures ; without intrusion or creating tediousness. I rather would advise old people to let their society be courted, which undoubtedly will be the case ; because well-disposed youths are wont to think it an honour to be permitted to converse with cheerful and sensible old men, and the society of such as shew that they have seen and experienced a great deal has always sufficient charms.

§ V. Thus much on the conduct of old people towards the young. I now shall add a few words on the conversation of youth with men and old people.

Many sensations which nature has impressed on the soul are reasoned away in our enlightened age, which is so carefully cleared of all the rubbish of antiquated prejudices. One of these prejudices is the sense of regard for hoary age. Our youth ripen sooner, grow sooner wise and learned than those of former times did. They repair by diligent reading, particularly of magazines, pamphlets and novels their want of experience and study. This renders them so intelligent as to be able to decide upon subjects which our forefathers thought could only be clearly comprehended after a close and studious application of many years. Thence arises that noble self-sufficiency and confidence which inferior geniuses mistake for impudence and arrogance, that consciousness of internal worth with which the beardless boys of our age look down upon old men, and decry every thing that happens to come in their way. The utmost that a man of riper years may expect now a-days from his children and grand

children is, kind indulgence, chastising censure, being tutored by them and pitied, because he is so unfortunate as not to have been born in our happy age, in which wisdom rains from Heaven, unsown and uncultivated, like the manna in the desert.

§ VI. There are many things in this world which can be learnt only by experience ; there are sciences which absolutely require close and long study, reiterated reflection and meditation, coolness of temper and mature judgment ; and therefore I think the most brilliant and acute genius in most cases ought to pay some attention and deference to an old man, whose inferiority of faculties is compensated by age and experience. It must be acknowledged in general, that the store of experience which a man gathers in a long course of years enables him to fix his ideas, to awaken from ideal dreams, to avoid being led astray by a lively imagination, the warmth of blood and the irritability of nerves, and to behold the objects with which he is surrounded in their proper point of view. It is besides so noble and amiable to render the latter days of the pilgrimage of life, in which cares and sorrows generally encrease, and enjoyment takes its flight, as easy as possible to those that soon are to bid an eternal farewell to the treasures and gratifications of this world, that I feel myself impelled to exclaim with additional energy to youth of every description—"Rise up before the hoary head, and honour the face of the old. Court the society of old and experienced people ! Do not despise the counsel of cool reason, nor the advice of experience. Treat the hoary as you wish to be treated when your hair shall be bleached by old age. Respect them and do not desert them, when wild and thoughtless youths shun their company."

As for the rest, it cannot be denied that there are many *old* fools, as there are also wise *young* men who have earned already when others scarcely have begun to *low*.

§ VII. The conversation with children is highly interesting to a sensible man. He beholds in them the book of nature in an uncorrupted edition. Children appear as they really are, and as they are not misled by systems, passions or learning, judge of many things better than grown persons; they receive many impressions much sooner, and are not guided by so many prejudices as the latter. In short, if you wish to study men you must not neglect to mix with the society of children. However, the conversation with them requires considerations which are not necessary in the society of people of maturer years.

It is a sacred duty to give them no offence whatever, to abstain in their company from all wanton discourses and actions, and to display in their presence benevolence, faith, sincerity, decency and every other virtue; in short, to contribute as much as possible to their improvement; for their ductile and uncorrupted mind is as ready to receive good impressions as it is open to the seeds of vice, and I may safely maintain that the degeneracy of mankind is greatly owing to the imprudence and inconsideration with which people of a maturer age deport themselves in the presence of children.

Let therefore all your discourses and actions be graced with truth when you are in their society. Condescend in a becoming manner to that tone which is intelligible to them, carefully avoid teasing and vexing them, as is the custom of many people; for this has the most lamentable effect upon their character.

Good natured children are attracted by a secret and peculiar sense to benevolent and amiable people, though they should not take much notice of them; whereas they shun others that are of a less commendable disposition, notwithstanding their endeavours to ingratiate themselves with them. Purity and innocence of heart is the talisman by which they are charmed.

It is very natural that parents should be fond of their children, it is therefore prudent to pay some at-

tention to the latter if we wish to gain the favour of the former. By this however I do not mean to infer that it is right to flatter the spoiled children of the Great, thus to nourish the vanity, pride, and peevishness of these generally already but too corrupted beings, to contribute to their moral degeneracy and to transgress the principal law of nature, which ordains that the child shall pay homage to the man of maturer years.

Above all things I would advise you not to interfere if parents in your presence reprimand their children, by taking the part of the latter, for this will make them believe that their parents are in the wrong, diminish their filial love, confirm them in their disobedience, and intrude upon the plan of education laid down by the former.

CHAPTER V.

On the Conversation between Parents, Children and Relations.

SECTION I.

THE first and most natural bond that unites men with men, after the connexion subsisting between husband and wife, is the tie which connects parents to their children. Although propagating the species be not intended to serve for the benefit of the future generation, yet there are but very few that are not perfectly pleased with the reality of their existence; and notwithstanding parents who live in christian states do

not educate, nourish and bring up their children merely from a voluntary choice, yet it would be highly absurd to deny that the numerous troubles and cares which this produces impose the most sacred obligations upon the latter ; or to maintain that no impulse of benevolence, sympathy and affection attaches those to us whose flesh and blood we are, who have nursed and cherished us, cared for us and shared all their comforts with us.

Immediately after the union between parents and children, follows the connexion subsisting between the different branches of one family. The members of the same family being united and rendered harmonious by a similarity of organization, and education, as well as by a common interest, feel for each other what they do not for strangers ; and they estrange themselves from the rest of human society in the same proportion in which the circle of their family increases.

Patriotism is a more compound sensation, but still more cordial and warm than cosmopolitism in a man who has been early ejected from civil society, and wandering as an adventurer from country to country, has no property and no relish of social duties. A person who does not love the mother from whose breast he has drawn nourishment, whose heart is not warmed at the sight of the place in which he has cheerfully spent the innocent and happy days of his youth, cannot possibly take a lively interest in the welfare of the whole, because property, morality, and every thing that can be dear to man in this world rests, in fact, upon the preservation of the bonds that unite us to our country and family.

These bonds growing looser every day, prove that we decline more and more from the excellent order of nature and its laws ; and if a turbulent genius whom his country expels, because he refuses to submit to its laws, in his indignation at the restraint which morality and the police impose upon him, maintain that it is becoming a philosopher to dissolve all closer connex-

ions, and to acknowledge no other bonds than those of general philanthropy, this proves only that in our times even the most singular and extravagant principle must serve as a main pillar of some philosophical system.—Happy eighteenth century, in which such great discoveries are made,—as for instance: that we may learn to read without being acquainted with letters and syllables, and that we may love the whole human race without loving individuals! Century of universal medicines, of philalethes, philanthropists and cosmopolites, whither wilt thou lead us at last? General illumination will spread over all ranks; the husbandman will let his plough stand idle, and read to Princes lectures on liberty and equality, and on their obligation to share the drudgeries of life with him: every one will attempt to reason down all prejudices that stand in his way; laws and civil regulations will be superseded by license; the powerful and the better-instructed will reclaim his right of superiority, and follow his impulse to care for the best of the whole world at the expence of his weaker brethren; property, constitutions and political restrictions will cease to be respected, every one will be his own ruler, and invent a system of his own to gratify his desires.—Oh! happy, golden age! We then shall be but *one* family, shall press the noble and amiable cannibal to our heart, and, if that general benevolence should spread farther, walk through life hand in hand with the witty and sensible Ourang-Outang. Then all fetters will be broken and all prejudices dispelled. We then shall not be bound to pay the debts of our fathers, nor to be satisfied with one wife, and the lock of our neighbour's strong box will prevent us no longer from making good our innate right to the gold which all-bountiful nature produces for general use.

We happily are not yet arrived thus far; and as there still exists a great number who as well as myself love their relations, have a relish for domestic happiness, and cherish family bonds, it will not be super-

fluous to subjoin a few remarks on the conversation with near relations. There are parents who, living in a continual round of amusements scarcely see their children once in a day, gratify their propensity for pleasure while hirelings are intrusted with the education of their sons and daughters, and when they are grown up, live with them on such a cool and civil footing as though they were not at all connected with them. It is unnecessary to prove that this conduct is highly unnatural and unwarrantable. There are also other parents who demand of their children such a slavish submission and so many considerations and sacrifices, that the restraint and shyness which their tyranny creates destroy all confidence and tender intercourse in such a degree, as to render the hours which children must spend in the company of their parents extremely heavy and dreadful to them. Others likewise entirely forget that boys attain the age of manhood, and treat their adult sons and daughters as if they still were babes, not indulging them with even the least liberty of choice, and will leave nothing at all to their own judgment. This is extremely wrong and imprudent. Respect does not consist in rigorous awe, but can exist extremely well with a confidential and familiar intercourse. We do not love a person to whom we scarcely dare to look up, nor do we communicate ourselves to those that always are preaching up severe laws, because restraint and coercion destroy all open and voluntary communication. What can be more charming than to behold a tender father in the circle of his adult children, who pant after his wise and cheerful conversation, conceal none of their inmost wishes from him, who is their counsellor, their most indulgent friend and shares in their innocent juvenile sports: or at least does not interrupt them, and lives with them as his best and natural friends! An union for which all the feelings that can be dear to man incessantly plead, namely, the voice of nature, of sympathy, and of gratitude; similarity of taste and of

interest, and the habit of mutual intercourse. This familiarity is, however, often carried too far. I know parents who render themselves despicable by participating in the excess of their children, or by neglecting to conceal their own vices, and thereby provoke the ridicule and contempt of those to whom they ought to set a good example.

§ II. It is not uncommon in our days to see children neglect their parents or even treat them ill. The principal ties of human society grow laxer every day; young men think that their fathers are not wise, entertaining and enlightened enough, and girls yawn in the company of their hoary mother, not reflecting how many tedious hours their parent spent at their cradle in attending and nursing them when they were stretched on the sick bed, or in performing the most disagreeable and offensive labours, to render them comfortable and to ease their pains, and that she denied herself many pleasures to take care of the little helpless, *unclean* being, who without her tender attendance perhaps would have perished. Children forget but too often how many cheerful hours they have imbibed to their parents by their stunning clamour, how many sleepless nights they have caused to their careful father who exerted himself to the utmost of his abilities to provide for his family, and was obliged to deny himself many comforts for their benefit. Well-disposed minds however will never be so totally devoid of all sense of gratitude as to be in want of my advice, and for mean and unfeeling souls I do not write. It is only necessary to observe, that if children really should have reason to be ashamed of the weakness or the vices of their parents, they will do much better to conceal their defects as much as possible than to neglect paying them that external regard which they owe them in many respects. The blessings of Heaven and the approbation of all good men are the certain rewards of the attention which sons and daughters pay to the comfort and happiness of their parents. It is

a great misfortune to a child to be tempted by the discord in which his parents live, or by other causes, to take the part of one against the other. Prudent parents however will carefully avoid involving their children in such altercations; and on such occasions good children will behave with that circumspection and tenderness which probity and prudence require.

§ III. We often hear people complain that more assistance, kindness and protection may be expected from strangers than from the nearest relations; but I think this complaint to be generally unjust and unfounded. There are certainly uncharitable people to be found amongst our relations as well as amongst those that are not connected with us by the ties of blood. It cannot be denied that relations frequently pay regard to their kindred only if they are rich or honoured by the multitude, but are ashamed of their obscure, poor or persecuted relatives; I think however that many demand of their uncles, aunts and cousins more than they ought to do. Our political situation, the rapid encrease of luxury, and the enormous load of taxes with which we are burthened, render it highly necessary for every prudent man to confine his principal care to the maintenance of his wife and children; and the cousins, nephews and nieces who frequently rely entirely on the assistance of their powerful and wealthy relations, neglect to render themselves capable of providing for themselves, and squander away their time and money, have but too often such heavy and unreasonable demands upon their kindred, as render it impossible for a man who is not callous to the voice of his duty and conscience, to realize their expectations without being unjust to others. In order to avoid these disagreeable collisions, I advise you not to slight that cordial and confidential intercourse which renders our connexion with relations so highly agreeable, but at the same time to entertain and excite as little expectation as possible of obtaining assistance and protection from relatives; to assist your kindred as

much as you can without being unjust to better people; but to avoid carefully pushing the fortune of your ignorant and undeserving relations, and procuring places for them to the injury of worthy and meritorious strangers, as this will render you extremely odious and create you more enemies than friends.

Relations, as well as married people and friends, as we shall state more at large in a future page, ought to observe that persons who know each other more intimately, and see one another frequently without disguise, must be particularly circumspect in their conduct to avoid growing tired of each other, and overlooking great merits on account of trifling defects.

It is finally to be wished, that the members of large families in the middle station would not continually associate only with their relations; for this divides human society into too many separate parties; those that are not connected with them by the ties of blood are kept at a distance, and if a stranger happen to drop into their circle he finds himself very awkwardly situated.

§ IV. Old uncles and aunts, particularly such as are married, are very apt to scold, to vent their gouty and hysteric humours at their nephews and nieces, and to treat them as if they were still in leading strings, which is highly unjust and imprudent. Such conduct has rendered them proverbial, and a trifling legacy is too dearly bought if we must patiently listen to continual somniferous and useless lectures; whereas these good old folks would be greatly loved and tenderly treated by their young relations, if they were prudent enough to be less morose in their conduct.

§ V. We frequently find in cities, and particularly in large manufacturing towns, an extremely stiff and insupportable tone amongst persons who belong to one family. Civil, economical and other considerations render it necessary for them to see each other often, notwithstanding which they constantly quarrel, tease, vex and hate one another, and thus imbitter

their life. If you cannot sympathize with your relations, you ought at least to treat them civilly, and to abstain from making their life miserable by continual altercation, which only tends to render them more spiteful, instead of reconciling their animosity and rancour; whereas you may be certain of rendering your intercourse with them less burthenfome and painful by forbearance and kindness; for nothing is more apt to blunt the edge of enmity and discord than returning good for evil, and preserving an unshaken equanimity of temper.

CHAPTER VI.

On Conjugal Conversation.

SECTION I.

A WISE and good choice in concluding the most important bond of human life, is undoubtedly the safest means by which married people can render their connexion happy and cheerful. If, however, people who do not contribute mutually to sweeten the life of each other, and to render its burthens less onerous, but on the contrary are swayed by opposite inclinations and wishes, and guided by different reasons, unfortunately have contracted an indissoluble union, this really is a truly miserable situation, and an existence replete with continual sacrifices, a state of dire necessity from which death only can release the hapless sufferer.

This bond is no less unfortunate if dissatisfaction and aversion be only on one side, if the matrimonial

tie has not been connected by voluntary choice, but on account of political or economical considerations, or occasioned by coercion, despair, distress, gratitude, by accident or a transient whim, or mere sensual desire in which the heart was not interested; if one party always expect to receive and never will give, demanding continually to have all wants and wishes gratified, claim constantly advice, assistance, attention, diversion, pleasure and comfort, and will do nothing in return. Be therefore careful how you choose a partner for life, if you do not wish to leave your whole future domestic happiness to the faithless and deceiving favour of chance.

§ II. If we, however, consider that even those marriages which depend on voluntary choice, generally are concluded in an age and under circumstances in which man is determined rather by blind passion and natural instinct than by mature consideration and reason, although he dream and talk in that state of delusion of a great deal of sympathy and fondness we should rather be astonished that there are still so many happy couples in the world. Kind Providence has, however, regulated every thing so wisely, that our happiness frequently is promoted by what seems to be most contrary to it. The mischief arising from our incapacity to choose properly in our juvenile years is happily counterpoised by our being more pliable, ductile and accommodating in that age than in the years of maturity. The rough edges are smoothed easier when the mass is yet soft and pliable than when it is hardened. We are less difficult in our younger years than when experience has rendered us nicer and more cautious, and excited great expectations in our souls. When our cooler reason anatomizes every thing more carefully, and every interruption of our enjoyment is accounted a great loss, because the reflection on the space we have run through reminds us forcibly of the short period we may expect to live, and actuates us to hus-

band our time and pleasure more carefully. If differences arise between a young couple, they are also soon reconciled again : aversion and hatred do not root so deeply, and while the senses maintain their right in full force, the most violent matrimonial dissensions are frequently terminated by a single conjugal embrace. To this we must add that habit, common interest, domestic occupations, which leave us little time to abandon ourselves to idle fantasies, the pleasure which our children afford us, the mutual care of their education, and the joint concern for their future happiness contribute in those years, in which youth, vigour and activity animate us to ease the burden of the matrimonial yoke, and to afford us numerous and various pleasures which receive an additional relish from the share the faithful partner of our life takes in them. But we are of a different disposition when we have attained the age of maturity. We then demand more, are eager to earn and to enjoy, and disinclined to take new burthens on our shoulders ; the character has more firmness, we are unwilling to be new moulded, and our desires are less clamorous for gratification. There are but few exceptions from this rule, and these are to be found only among the better class of men, who, as they advance in years, grow more indulgent and gentle, and being firmly convinced of the general frailty of human nature, demand little and are willing to give ; but this is a kind of heroism, a noble self-denial, and we are speaking here of the *reciprocal* promotion of mutual happiness. I would therefore advise you to be particularly careful in the choice of a conjugal partner at that period of life, if such counsel be not superfluous ; for people of a maturer age are generally more circumspect in this matter, and those who being *men* act like heedless youths, deserve to feel the consequences of their folly.

I do not believe that a perfect harmony of temper, disposition and thinking, of capacities and taste is necessarily required to constitute matrimonial happiness ;

the contrary may sometimes afford more felicity, if the disparity be not too great and extend not to essential principles. A bond that is founded on mutual interest, and in which all the troubles one party suffers equally affect the other, renders it frequently necessary that the too great vivacity, the rash impetuosity of the husband should be tempered by gentleness, and sometimes even by a little phlegma on the part of the wife, and *vice versa*, to prevent many heedless steps and their dangerous consequences. Many families would also be reduced to total ruin if man and wife were animated with an equal propensity for splendour, luxury and extravagance; or for immoderate benevolence and sociability: and as our young novel readers commonly shape the ideal picture of their future partners after their own dear self, the interference of an old morose father or guardian is sometimes very beneficial to them.—Thus much on the choice of a partner, which is almost more than I ought to have said here.

§ III. Married people who must see each other every day, and therefore have opportunities enough to get acquainted with each other's faults and humours, and suffer many inconveniences even from the most trifling of them, cannot be too circumspect in their conduct; and it is highly important for them to find out means of preventing their society from being troublesome and tedious to one another, and to guard against mutual indifference, coldness and aversion. Dissimulation is one of the worst expedients that can be adopted for that purpose; but nothing is more efficacious than a certain regard for our own person, and an unremitted care to avoid every thing that can produce bad impressions. I would therefore advise married people carefully to cultivate mutual civility, which is the true spirit and characteristic of conjugal familiarity, and at all times distinguishes a man of good breeding. It is one of the principal requisites of mat-

rimonial happiness to avoid growing tiresome in conversation, and endeavouring to enliven mutual intercourse as much as possible by a prudent change of subjects; as nothing tends more to render the society of those with whom we must live fastidious than harping constantly on the same string, and repeating the same discourse on every occasion. I know a married man who has related the small store of anecdotes and humorous stories which he possesses so often to his wife, and in her presence to strangers, that the vexation and irritability which they produce in her mind are but too apparently depicted in her countenance whenever he entertains his guests with those hacknied fallies. A person who reads good books, frequents polished societies and reflects upon what he reads, sees and hears, will find every day additional matter for interesting conversation; but this will certainly not be sufficient if he idle away the whole day by the side of his wife, and dedicate no time to useful occupation; he then will be obliged to beguile the tedious hours by playing at cards, or in any other equally insipid manner, if he can meet with no other company; or have recourse to what is still more to be deprecated, the temptation of quarrelling with his consort by way of amusement. It is therefore very salutary if the husband have some regular employment, which fixes him at least for some hours every day to his writing desk, or calls him abroad; or if a short absence should occasionally intervene, which rarely fails giving new relish to the society of his wife; during which period he is wishfully expected by his faithful partner, who carefully directed his domestic affairs whilst the tenderest anxiety has been expressed for his safety and presence: on his return she receives him joyfully; when the evenings glide imperceptibly away amid cheerful discourses and consultations relating to the welfare of his family, and in consequence the matrimonial happiness of both is not poisoned by satiety. I would therefore advise those that wish to excite a new relish to their

conjugal bliss, to separate themselves now and then for a short period from the object of their love, by going a journey, and thus give a new zest to connubial enjoyments. It is also requisite that those who desire to preserve each other's regard, should avoid every thing which can render their person disagreeable in the eyes of the object of their tenderest affection, and particularly uncleanness of dress and impropriety of conduct. Those that live in the country in particular, cannot be too careful to avoid all rustic airs, expressions and manners, as well as every neglect of their person : for how is it possible a wife, who discovers more defects and improprieties in her husband, with whom she constantly converses, than in other people should be partial to his society, and regard and love him more than others that display greater politeness and decorum ? And how can the conjugal state afford her real happiness, if her feelings be constantly wounded, and her life prove an uninterrupted train of sacrifices and sufferings ?

§ IV. If you so punctually and carefully fulfil your duties, and act after such a regular and firm plan as to surpass if possible all your acquaintances, you may justly expect to be sincerely beloved by your wife, and finally preferred to all those that produce momentaneous impressions on her heart by single eminent qualities and accomplishments. But you must be careful to fulfil *all* these duties. A man who gets privately drunk once or twice every week, will derive but little benefit from his being capable to boast of his disinterestedness, diligence, economy and the respect paid him by good men ; and the wife who neglects the education of her children, will derive very little advantage from her chastity, which perhaps is principally owing to want of temptation or a cold disposition. If you claim regard and love as a duty, you must be careful to deserve it ; and if you expect your wife should honour and love you more than any other man, you must not rest this expectation merely upon the promise which she has given you at the altar, but found it chiefly up-

on your unremitted endeavours to be better and more amiable in every respect than others. Vices and virtues can be classed only with regard to their consequences; for they all are in fact equally important, and a careless husband is as criminal as an unfaithful wife. Yet this is not the general way of thinking. We rail frequently against vices to which we are not inclined, and do not consider, that being inattentive to important virtues is as criminal as the commission of a bad action. An old woman persecutes with furious rage a poor young girl who has been betrayed by the warmth of her temper and the power of artful seduction into a false step, but does not think to deserve being censured for suffering her children to grow up like irrational brutes, because she has never committed an actual breach of her matrimonial vows. A careful attention to *all* our conjugal duties, is therefore the safest and the only way to insure the attachment and love of our matrimonial partners.

§ V. Notwithstanding this, amiable strangers may sometimes happen to make more favourable though transient impressions upon our consorts than are consistent with our peace. It is not to be expected that after the first blind love is evaporated, married people should continue to entertain such a partiality for each other as not to be sensible sometimes of the accomplishments of others. To this we must add, that people with whom we occasionally converse display only their bright side and are more apt to flatter us than those with whom we live. Impressions of this nature will however be soon obliterated, if the husband continue to fulfil his duties faithfully, and betray no symptoms of mean envy and foolish jealousy which never are of the least benefit, but always tend to produce bad consequences. Love and regard cannot be enforced nor obtained by harsh treatment; a heart that must be guarded is like the Mammon of the miser, rather an useless burthen than a real treasure which contributes to render us happy: opposition serves on-

ly to irritate ; no watchfulness is so great as not to be liable to imposition ; and it is natural for man to wish with additional ardour for a supposed good as soon as the attainment of it is seen to be attended with difficulties, which otherwise perhaps would have had no charm for him.

I would also advise you to scorn all those little artifices which may be excusable in lovers, but ought never to be practised by married people ; as for instance, to excite jealousy in order to animate the passion of the beloved object with additional warmth. An union which must be founded on mutual regard is utterly incompatible with crooked means. If my wife unfortunately believe me to be capable of sacrificing my duty and conjugal affection to foreign inclinations, such practices will serve only to lessen her regard for me ; and if she perceive that I only trifle with her, these artifices will be worse than fruitless, and may produce the most lamentable consequences.

I repeat it again : although the man should give his wife or the wife her husband some cause for uneasiness, yet this little deviation of the heart will not be of long duration, if the injured party continue faithfully to perform all matrimonial duties. The misguided wife, for instance, will sooner or later say to herself in a moment of cool and dispassionate reflection : “ Although that man possesses many amiable qualities and accomplishments, yet he is not connected with me by such tender ties as those that unite me with my husband—who shares all my cares, is the father and supporter of my children, and participates of all my joys and sorrows ; nor will he ever love me more tenderly than my faithful consort, who has already given me so many undoubted proofs of his forbearance and affection.” And such a triumph of returning love which must take place, sooner or later, obliterates all former sufferings.

§ VI. Prudence and probity however require that we should arm ourselves against the impressions which

the superior accomplishments of others can make on our heart. I would advise every one, therefore, to be particularly careful to avoid such dangerous opportunities in the earlier part of life, when the imagination and the passions are but too apt to take fire, and the heart so strongly inclined to rebel against the controul of sober reason. A young man who perceives that a woman with whom he frequently converses is likely to become dearer to him than his wife, and thereby kindle a wild fire in his bosom, or at least imbitter his domestic happiness, will do well to drop all intercourse with her, lest her illicit society should become necessary to him. This rule of prudence ought to be particularly attended to in our conversation with the finer coquetts, who, without meditating any breach of honour, delight in sporting with the peace of an honest and feeling man, and are proud to cause sleepless nights, to provoke tears, and to excite the jealousy of other women. There are but too many vain females of this class, who are actuated not by a bad heart or a vitiated temper, but by an unbridled desire to shine and to be generally admired, and thus to disturb the domestic peace of many a married couple. People of a maturer age whose heart has attained more firmness, may safely adopt a different mode of conduct. A man of firm principles, who accounts to his understanding for the feelings of his heart, and aims at the possession of real happiness, will soon recover from the too favourable ideas which he may have formed of another person to the disadvantage of his wife, by seeing the former so frequently as to be able to observe that she has more defects than his faithful, loving and sensible wife. If he at the same time reflect upon the tender interest which his consort takes in all his pleasures and sorrows, at the anxiety which she is wont to display for his happiness and comfort, and calls to his aid the reflection on the pledges of their mutual juvenile love, his heart will undoubtedly be eager voluntarily to return to the sweetest duties.

§ VII. Nothing is more absurd, nor can any thing render domestic life more burthensome and miserable than the foolish idea that married people, because they are wedded to each other, have a right to monopolize all the feelings of their partner, and to demand that no other good and amiable person shall be dear to the heart of their consort, that the husband must be dead to the worth of every other female, and that it is a breach of conjugal fidelity if the wife speak with warmth and admiration of another man, and delight in conversing with him. Such demands are doubly ridiculous and unjust, if one party be already obliged to sacrifice much to the other on account of the difference of disposition, or for other reasons. If in such a case the husband, for instance, endeavour to exhilarate himself in the company of amiable people, to forget his sufferings for a few moments, to raise and to warm his spirits, the wife rather ought to thank him for it, than to distress him by foolish reproaches, to provoke his indignation, and to drive him to despair and the commission of actual injuries.

§ VIII. The choice of such friends as well as of pleasures and amusements must however be left to the heart and the taste of every individual. We have observed already, that a perfect similarity of temper, disposition and taste is not absolutely required for conjugal happiness. It would therefore be an insupportable slavery for either party to be obliged to conform in all these points entirely with the disposition of the other. It is already hard enough for feeling people to be deprived of the pleasure of sharing with the partner of their life the noble and heart-elevating sentiments and impressions which are produced in their mind by good books, the fine arts and the like, because her soul is not susceptible of them; but to be obliged to deny ourselves every gratification of that nature, or to regulate the choice of our friends and conversation according to the unfeeling whims of a perverted head and a frigid heart, and to deprive our-

selves of all the comforts that are congenial to our disposition and way of thinking—this is the highest degree of mental misery and worse than the torments of hell; and I need not to add that the husband, who is designed by nature and the civil constitution to be the head and director of his family, and frequently is actuated by the most important reasons to cultivate this or that connexion, to choose this or that occupation, or to take steps which may appear singular to those that are unacquainted with his private motives, can be expected least to suffer himself to be controlled in such a manner. On the contrary, it contributes very much to render Social Life comfortable, if people who are united for ever by the most sacred ties, and bound to share reciprocally their joys and sorrows, endeavour to accustom themselves gradually to think and to feel congenially, and to render their taste harmonious; and it is a proof of an almost brutish stupidity, of a despicable indolence, and frequently of the most vitiated will, if we, after having been united many years with a reasonable, polished, and loving being, still are as ignorant, raw, callous and obstinate as we were before. In that case tranquility of mind, peace and happiness can abide no longer with us after the first rapture of love is evaporated, and the suffering party begins to be sensible of the consort's defects, and of the happiness which probably would have resulted from a connexion with another person; whereas tenderness and real regard will easily produce that harmony of soul in reasonable and sensible people, if not obstinacy or a revolting difference of thinking render the disparity irreconcilable.

§ IX. But how are we to guard against an actual breach of conjugal fidelity? How are we to arm ourselves when violence of temper, want of self-dominion, seduction, the arts of coquetry, beauty and opportunities on the one hand, tempt us to break the matrimonial vow; and on the other we are repelled by the moroseness, bad temper, stupidity, sickness,

deformity or the advanced age of our consort? This book is not designed to be a system of morals; I must therefore leave it to every sensible reader to solve this delicate query as well as he can, and to consider by what means he can acquire a proper dominion over his passions, and avoid dangerous opportunities and temptations, which indeed is not so easily affected in certain situations and relations as many people may think, particularly if we be young. I shall however say as much on this head as propriety and the plan of this work will permit.

If you be desirous to avoid the commission of an actual breach of fidelity, I would advise you not to accustom yourself and your wife to excess in the enjoyment of your matrimonial rights, to voluptuousness, effeminacy and intemperance, and thus to prevent the corporeal wants and desires growing too violent. It is further highly necessary for married people to be chaste, delicate and modest in the dispensation of their matrimonial favours, to avoid disgust, satiety and faunish lust. A kiss is a—kiss; and it will generally be the wife's fault if a sensible husband be eager to obtain that kiss (which he can receive without trouble and in an honourable way from the pure and glowing lips of his helpmate) from a stranger, contrary to his duty and the laws of decency, and *vice versa*. Should you perceive that your consort is charmed by the power of novelty, you may turn that weakness to your advantage by being more parsimonious in the dispensation of your matrimonial favours, and give a new zest to conjugal desires by occasional continence and other impediments thrown into the way of your partner's sensual gratifications.

§ X. It undoubtedly is a most painful step to dissolve an union with a person who has been dear to us, and was once the idol of our wishes. A man of sense, who knows from experience the lamentable consequences which generally attend divorces, will therefore first try all other means before he resolves to sep-

arate himself from the faithless partner of his bed, and rather take all possible pains to reform and recal her to her duty than have recourse to that distressing expedient.

There are two means of affecting that laudable purpose, which is highly becoming a man who possesses a feeling heart and a generous disposition of mind.

Gentle and prudent treatment is the first means which I would advise an husband to apply if he find that his wife be inclined to deviate from the path of her matrimonial duty. Harsh and galling reproaches, and all manner of violence will only serve to widen the breach; whereas mild and kind treatment will frequently be sufficient to recal a frail wife from the road to her own and her husband's ruin. But if you wish to succeed, your endeavours to treat her with gentleness must be entirely unaffected, and not tinged with the least symptom of stifled indignation or secret anger; for it will be entirely out of your power to reclaim her to her duty if she perceive that your conduct be the effect of art. Prudence requires farther, that you should display sorrow and grief whenever you surprise her in the act of deviating from her matrimonial obligations, and to avoid carefully betraying the least sign of fretfulness or hatred, as such conduct would only serve to confirm her in the pursuit of her lawless career, and to alienate her heart more from you, because some people find a pleasure in provoking the passions of others, whereas no one that has the least spark of sensibility left can delight in giving pain. If you continue to proceed in this gentle and prudent manner for some time, you will have the satisfaction to convince her of the goodness of your heart, to insure her regard, to make her regret the pain and grief which she causes you by her weakness, and *then* only can you safely try the second means, and *remonstrate* with her on the *impropriety* of her conduct. But if

you really be desirous this step should be crowned with success you must never lose sight of the following rules :

First of all you must, as we have already observed, *impress her with a favourable idea of yourself*; for if your erring wife has no regard for you, and suspects your heart or principles, remonstrances will only render bad worse. But if you have gained her good opinion, if she esteems the goodness of your heart, and be affected by your generous conduct, you may safely venture to speak a word of admonition to her, and to remind her of the impropriety and injustice of her behaviour. This must however be done *mildly* and in a *convincing* manner. You must remonstrate with her in a kind and affectionate strain, call her deviation by a gentle name, appeal to the many proofs of your sincere affection for her which she has received, point out indubitable instances of her transgression of her duty, as well as the lamentable consequences that may result from a continuation of it, and paint with lively colours the sufferings which you have patiently borne. It is however absolutely necessary you should not do this in the presence of witnesses, but in private, to spare her the pain of seeing her weakness exposed; because every mortal is desirous to conceal his faults from the world, and our heart revolts and feels indignant sensations if others be informed, in our presence, of our weakness and defects. Rage and bitterness are in that case the usual consequences of such an imprudent indelicacy. I would further beg you to observe, that you must select for such remonstrances moments in which she is in a *good* humour. Every mortal has his serene and gloomy hours, and the introduction of painful subjects at a time when the mind is pressed down by disagreeable ideas and sensations generally produce unpleasant consequences. If you be so fortunate to catch a propitious moment for remonstrating with your misguided consort, you must not neglect to do justice to the *merits* and *amiable qualities* which she

still possesses. Whoever knows the nature of the human heart will be sensible, that it is of the last importance to pay attention to this rule. Man *wishes* to be good, and his mind revolts at the idea of thinking himself guilty. We are terrified at the charge of having rendered a fellow-creature miserable, feel ourselves degraded, and think that our whole character is ruined. Can you blame your wife if her heart revolt in such a trying moment; and will it not be necessary to remove or to prevent such an unfounded error? This you will do most successfully if you preface your remonstrance by speaking of your wife's *good* qualities, of her talents, the laudable features of her character, of the goodness of her heart and other accomplishments that claim your regard; in short, by doing justice to the merits which she possesses, and by representing her deviation from her conjugal obligations as the *only* stain that disgraces her. This will soothe her mind, check her anger, and render her capable of listening patiently to your admonitions, and willing to follow your advice. The peace of your mind will certainly gain by such an attempt to recal your erring consort to her duty, though you should not succeed as well as you may wish; for at least you will render her more cautious in her conduct, and have the satisfaction of having done on your part every thing that love and prudence can require.

§ XI. The charge of an *actual* commission of adultery is highly awful and pregnant with the most serious consequences; it is therefore the sacred duty of every husband who thinks himself injured to inquire carefully and minutely, whether it be founded merely on suspicion or on indubitable facts, before he takes any step to vindicate his marital rights. I would therefore advise every one that thinks he has reason to suspect his wife of disloyal practices, to take care not to give way to *unfounded presumption*, and not to infer from the seeming partiality of his consort for another man, or from her predilection for the society of an

accomplished stranger, that she is unfaithful to him. Much less ought he to rely upon the insinuations and dubious hints of pretended friends, or on the tales of antiquated gossips. Even our own experience ought to be suspicious to us in such a momentous case, if our observations have not been made with the greatest circumspection and coolness; for how often do we find that we heard and saw wrong, and repent too late of our hasty judgment! Even if your wife should grow rather cool in her conversation with you, you would do wrong in taxing her immediately with an improper attachment for another; as this may frequently be the effect of private sorrows or secret vexation, and sometimes of your own conduct.

Should you, however, think you have sufficient cause for suspicion, it will be prudent in you to institute the most impartial investigation, and to inquire only for such proofs as admit of no other interpretation. Justice and love ought to be your only guides in that painful task; and these require you should interpret all appearances which excite your suspicion in the most favourable manner, and with as much charity as possible. While there is the least possibility to deduce unfavourable appearances from any other cause than infidelity, your own peace of mind requires you should not be too hasty in your judgment, but do as you would wish to be done by were you in the predicament of your suspected wife.

It is further a rule of prudence and justice, not to betray your suspicion to your faithless consort while you cannot yet substantiate it by the most incontrovertible proofs; for it is the most unpardonable cruelty to afflict an innocent heart by such a dreadful suspicion; and, besides, if you give vent to your suppositions, you will run the risk of enraging and exasperating your wife to such a degree as may actuate her to punish you by the commission of a crime which she otherwise, perhaps, would have abhorred. Such a cruel injury may also destroy the peace of an innocent heart for ever.

§ XII. But how are you to act if you should be so unfortunate as to have *incontrovertible* proofs of your consort's guilt? In that case, your own dignity, prudence, and charity demand of you not to torment her by contempt, reproaches, scorn, or similar humiliating treatment. For what would it avail you? It would serve no other purpose than to plunge her deeper into guilt, and put it entirely out of your power to recall her to virtue, and to save yourself from disgrace and sorrow.

Therefore avoid also divulging her crime, complaining of it to others, and so exposing her to public shame; because this would be the surest way of driving her to despair, of confirming her in the prosecution of her criminal course, and of poisoning the mind of your children.

Be *generous* and *humane* to your fallen consort; do not suffer your children or servants to neglect paying her the respect which they owe her; and avoid as much as possible doing any thing that could give her pain, particularly in the presence of strangers.

Neglect no opportunity to regain her love by kindness, by defending her person against those that speak ill of her, by paying a just tribute to her *good* qualities in her absence, by displaying a serene and cheerful countenance in her presence, and speaking to her in a mild and conciliating tone; by convincing her that you take a lively interest in her concerns and sympathize with her sorrows, by affording her every pleasure and comfort that lies in your power, by consulting her on all affairs that concern her; as well as endeavouring to please her by additional neatness in your dress and the like.

Examine your own conduct impartially; endeavour to discover what *may* have caused the alienation of her love, and hasten by every kindness to re-acquire it; for it is almost impossible a wife should be unfaithful to her husband if he have not impaired her love by some impropriety in *his* conduct.

If you follow these rules you may attempt the reformation of your erring consort with the most sanguine hopes of success, as your kindness and generous conduct will not fail to gain you her confidence and regard; and without these all attempts to recal her to her duty will be fruitless. Should you be so fortunate as to succeed in your endeavour to restore her to virtue, your mutual love will undoubtedly be stronger than ever, and the increase of your happiness will sufficiently atone for all former sufferings. It is but natural that this should be the consequence. Repentance of her past misconduct, mutual joy at her reformation, the recollection of the dangers and sorrows which are past, and the additional relish which the conjugal embraces must derive from the long interval during which both parties were deprived of them, cannot but be a sufficient compensation for the troubles and the self-denial with which the recovery of such an unfortunate being is attended—a compensation far more valuable and honourable than any sum which the laws can adjudge to the injured partner of a seduced female—the inefficacy of such legal punishment being sufficiently proved by the numerous trials for adultery which occupy our courts of justice.

§ XIII. But what is to be done if all these attempts to recal a faithless wife to her duty be made in vain? In this case only two expedients remain, viz. either to separate yourself from your guilty consort, or, if circumstances render it necessary to endure her, leaving her reformation to time.

The former step ought to be taken by a prudent man only in case his wife's guilt be attended with *public* disgrace, or with the probable *ruin* of his fortune; or if the mind of his children be in danger of being irretrievably infected by her bad example.

I would however advise you, for the preservation of your honour and the peace of your mind, as well as for your safety and the sake of your children, to avoid

cumstances of the seducer. Libertines and rakes are too willing to part with their money for the sake of sensual gratification to be materially affected by the risk which they run in seducing the wife of an honest man; whereas solitary confinement, transportation, or some public mark of disgrace would more effectually serve to check them in their libidinous pursuits than the heaviest fines. We find that in countries where the vile seducers of married women are publicly branded with shame, or punished with imprisonment, the crime of adultery appears to be less frequent than in this country.

§ XIV. An unlimited confidence ought to subsist amongst married people.—But are there no instances at all in which one party may keep something secret from the other? Undoubtedly there are. As the husband is designed by nature to be the counsellor of his wife and the head of his family; as the consequences of every unguarded step taken by his consort devolve upon him, and as the laws make him responsible for her conduct; as the wife, in fact, is no member of the civil body, and the violation of *her* duties falls heavy upon the husband, disgraces and injures the family more immediately than the misconduct of her consort; as she depends more on the public opinion than him, and finally, as secrecy is rather a *manly* than a *female* virtue, it may more rarely be proper in the wife to be close and reserved than in her husband, and concealment and secrecy towards the head of the family may produce the worst of consequences. The latter, on the contrary, who is more immediately connected with the state is frequently intrusted with secrets which he has no right to divulge, and the communication of which may embroil him with others, and who is to direct the whole house, and frequently cannot submit the plan upon which he acts to the weaker judgment of his wife, but must follow the dictates of his heart and reason with unshaken firmness, and pay no regard to the opinion of the multitude, cannot possi-

bly be always as communicative and unreserved as his consort might wish. Difference of situation however may alter this point of view. There are men who would be reduced to the most lamentable state were they to take a single step without the privacy and advice of their wives; and there are very talkative men and close women. Besides, a wife may be intrusted with female secrets by a friend.—In these and similar cases, prudence and probity must regulate the conduct of both parties. It is however an incontestible truth, that all conjugal happiness is at an end if real mistrust take place and candour must be *enforced*. Nothing can be more contemptible and mean in a husband, than being so vulgar as to peep secretly into the private letters of his wife, or to open them clandestinely, to search her drawers and to rummage her papers. Such miserable and ungentlemanlike practices will be of very little or no advantage to him; for nothing is easier than to elude the watchfulness of a man with regard to injuries that must be *proved*, if once the bonds of mutual attachment be destroyed, and the perplexities of delicacy and regard conquered. Nothing is less difficult for a wife than to deceive a husband whom she perfectly knows, if she once have lost all credit with him, and beside can convict him of having frequently given way to false suspicions because his passion makes him blind, and his mistrust and jealousy provoke imposition.—Deception is generally the consequence of such an imprudent and unjust conduct, which may occasion the ruin of the moral character of the best of women, and provoke her to commit crimes which otherwise perhaps she never would have meditated.

§ XV. It is not advisable, for reasons which must be obvious to every intelligent man, that married people should transact all their business in common; on the contrary, it is necessary that each party should have its proper department of activity. It is generally attended with very unpleasant consequences if the wife, for instance, compose the official reports of the

husband, and the latter, when company is expected, must superintend the kitchen and assist in the nursery. This causes the greatest confusion, excites the ridicule of the domestics, and as one relies upon the other, nothing is done properly.

§ XVI. As for the management of pecuniary concerns I cannot approve the method which is almost generally adopted in allowing ladies a certain sum of money for house keeping, with which they are obliged to contrive to defray all expences. This creates a divided interest; the wife is reduced to the class of servants and tempted to grow selfish, endeavours to save, is induced to think her husband too dainty, and vexed if he invite a friend to dinner; the husband on the other hand, if he be not actuated by delicate and generous sentiments, is apt to think that he lives not well enough for his money, or if he wish for an extraordinary dish dares not to ask for it through fear of distressing his wife. I would therefore advise you to give your wife (if not a cook, a housekeeper, or any other domestic manage those concerns which properly belong to the department of the mistress of the house) a sum that is adequate to your circumstances for defraying the expences of your table, and when that is expended not to look cross if she ask for more. Should you, however, find that she expends too much, prudence and economy bid you to examine her accounts, and to consult with her in what manner your expences can be rendered more adequate to your income. Do not conceal your circumstances from her; and allow her a small sum for innocent pleasures, dress and charitable purposes, of which you ought to demand no account from her.

§ XVII. Economy is one of the first requisites of conjugal happiness. Therefore should you have acquired a habit of dissipation in your unmarried state, prudence requires, above all things, you should disengage yourself from it as soon as you are united to a deserving consort, and use yourself to domestic econ-

omy. A single man may easily endure distress, want, humiliation and neglect ; for if he have a pair of sound arms he may find bread any where ; he can easily resolve to quit all his connexions, and support his life in a remote corner of the globe by the labour of his hands : but if a husband and father have reduced himself to want and poverty by bad economy, and angry looks meet those of his family who demand from him support, attendance, education and pleasure ; if then he do not know where to get bread for to-morrow ; or if his civic honour, his promotion and the establishment of his children require he should live in a decent style, or display some degree of splendour in his dress, and he has rendered himself incapable to do it ; if his creditors haunt all his steps, and attornies, jews, and usurers distress him day after day—then the unfortunate man becomes a prey to ill humour, to bodily and mental diseases ; despair seizes him and grief preys on his vitals ; he endeavours to blunt the keen edge of self-created misery by abandoning himself to an incessant round of diversions and excesses ; his conscience tortures his mind with pungent reproaches ; the bitter complaints of his wife follow him every where, and the groans and lamentations of his hapless children haunt him even in his sleep ; dreadful dreams torment him in the arms of his unhappy consort ; the contempt with which his purse-proud acquaintances look down upon him dispels every rising ray of hope, and gloomy clouds of despondency darken his brow ; his friends forsake him, the ridicule of his enemies tortures his soul, and in that dreadful situation he is lost to all domestic happiness ; the hapless man is then particularly anxious to shun the society of those whose peace he has ruined. Should therefore one party or the other be inclined to dissipation, it will be advisable to put a stop to the growing evil in time, and to confide the management of all pecuniary affairs to that party which can husband the purse best. It will also be needful that a regular plan should be formed,

to repair the mischief which already has been done, to moderate his life, to avoid all expences which are not strictly necessary, and to take care that something should be left for enabling the dissipating party to enjoy at least some pleasures, lest the restriction should be too narrow.

§ XVIII. If my readers should ask, whether it will be better if the husband or the wife be rich? I must give it as my opinion that it is best if the former have the larger fortune. It will be well if both have some property to contribute a mutual share to the expences of house-keeping, and to prevent one party from being maintained entirely at the cost of the other. But if the dependance to which the poorer party naturally will be reduced on that account cannot be avoided, it is more consistent with nature that the husband, being the head of the family, should contribute the larger share towards supporting it. A person who marries a rich wife ought to take great care to avoid becoming her slave on that account.

The little attention which is paid to this rule of prudence is the principal cause which destroys the happiness of numerous families. If my wife had brought me a large fortune I would be particularly solicitous to prove to her that I have but few wants; I would incur very few private expences, and convince her that I can acquire by my own industry as much as I want; I would pay for my board, and be only the administrator of her fortune; I would keep a splendid house, because this is fit for rich people, but show her that splendour does not flatter my vanity, that I can be as happy if I have but two dishes at dinner as if I had twenty; that I do not want being waited upon; that I have a pair of sound legs which can carry me as far, though not so fast, as her coach and four; and then I would exercise the prerogative of a husband, and demand an unlimited controul over the application of her fortune.

§ XIX. Is it necessary that the husband should possess a larger share of prudence and judgment than the wife? This question is also of no small importance; therefore let us investigate it more minutely!

The notion of prudence and judgment, with all its relations and modifications, is not always understood in the same manner. The prudence of a husband ought to be of a quite different nature from what the wife should possess; and if prudence be confounded with knowledge of the world, or even with learning, it would be madness to desire that the other sex should realize as much of it as men. A wife ought to possess an *esprit de détail*, a finesse, a certain degree of innocent dexterity, circumspection, wit, gentleness, pliancy and patience which the male sex do not always possess in the same measure. The husband, on the other hand, ought to be endowed with a higher degree of foresight, firmness and pertinacy, less subject to prejudices, and more indefatigable and polished than the wife.

If you take that question in a more general sense, and ask, whether it be better if the husband possess weaker intellects and a smaller share of knowledge in matters which must be understood rightly if we wish to live happy in the world, or the wife? I reply without hesitation, that it is almost impossible a family could be governed well if the wife bear an absolute sway. There may be exceptions, but I know of none. By this observation, however, I do not mean to reflect any blame on the influence which good and prudent wives contrive to exercise over the heart of their husbands; for who could blame a deserving wife for applying her powers to that purpose, and what reasonable man is not sensible that he frequently wants gentle corrections? That exclusive arbitrary sway of which we were speaking, seems to be diametrically contrary from the order of nature. A weaker constitution of the body, an innate predilection for gratifications that are less lasting, whims of all sorts which often fetter

the understanding on the most important occasions, education, and finally the civil constitution which renders the husband responsible for the actions of his wife, design her to look out for protection, and demand of the husband to be her guardian. Nothing however is more absurd than if the wiser and stronger party be to commit itself to the protection of the weak and less wife. Ladies of eminent mental accomplishments act, therefore, evidently contrary to their own interest, and prepare for themselves numerous disagreeable scenes in suffering themselves to be seduced by a desire for dominion, to look out for and choose stupid husbands; the inevitable consequences of such an improper and imprudent choice are disgust, confusion, and the contempt of the public. Men who are so poor in spirit as not to be capable of acting the part of the master of the house properly, would do better to remain single all their life than to render themselves a laughing stock to their children, their domestics and neighbours. I knew a weak prince, whose consort exercised such an absolute control over him, that once when she had ordered her carriage to be got ready, he sneaked into the court yard to ask the coachman, "If he knew whether he was to be of the party." Such a disgraceful want of authority renders a husband extremely ridiculous, and no one likes to transact business with a man whose will, friendship, and manner of judging depends on the whims, nods, and corrections of his wife, who is obliged to communicate all his letters to his governess, and dares not to undertake any thing until he has held a certain consultation with his tutors. A husband ought not to deny his authority even in his civility to his consort. Even the female sex despise a man who, before he can take a resolution, first must consult with his wife, always carries her cloak, is afraid of going into company where she is not present, or must dismiss his most faithful servants if his dear helpmate dislike their physiognomy.

§ XX. The life of man is interspersed with numberless troubles. Even those that seem to be the favourites of fortune have frequently to struggle with secret sufferings, no matter whether they be real or imaginary, unmerited or self-created. Very few wives have sufficient spirits patiently to bear misfortunes, to give good advice in time of need, and to assist their husbands in bearing the burthens that *must* be borne. Most of them add to the troubles of their comforts by complaining unseasonably, by talking incessantly of the state in which matters might be, were the circumstances different from what they are, or even sometimes by ill timed and unjust reproaches. If therefore it be any wise possible to conceal trifling misfortunes from your wife (adverse incidents of an important nature very seldom admit of it,) rather lock up your uneasiness in your heart ! besides, it is no consolation to a sensible man to make the object of his tenderness a sharer in his sorrows ; and who would not conceal his grief and expose himself singly to the storms of adversity, if the disclosure of his distress be not only useless, but renders his burden more onerous ? But should Providence involve you in great distress, or afflict you with pungent pains which admit of no concealment ; should the iron rod of unrelenting fate or powerful enemies persecute you, oh ! then summon your whole firmness, and endeavour to sweeten the bitterness of the cup of misery which the faithful partner of your life must empty with you ! Watch over your humour, lest you should add to the affliction of the innocent ! Retire to your own apartment when your heart grows too heavy, and there ease your mind by prayer and giving vent to your tears. Strengthen and steel your heart by the aid of philosophy, by confidence in God, hope and wise resolution, and then appear before your consort with a serene countenance, to pour the balm of comfort in her soul. No misery in this world is endless, and no pain so great as not to admit of intervals of alleviation. A certain heroism in the strug-

gles against misfortunes is attended with a pleasure which makes us forget the most purgent afflictions, and the consciousness of having administered comfort and consolation to others elevates our heart in an astonishing degree, and conveys an unspeakable hilarity to the mind.—I am speaking from experience.

§ XXI. We have laid it down as a principle, that a perfect harmony of thinking and temper is no necessary requisite of matrimonial happiness; it cannot however be denied, that the state of a married man is a very lamentable one, if the wife take no warm interest at all in matters which appear important, and are interesting to the husband. We are truly miserable if we must look out among strangers for sympathizing sharers in our innocent enjoyments and sorrows, and in every thing that occupies our mind and heart. I pity the man whose phlegmatic wife mixes water with every drop of joy which the hand of rosy-coloured fancy administers to his lips; rousing him from every blissful dream of happiness, returning frigid replies to his warmest discourses, and destroying the fairest creations of his imagination by her want of fellow-feeling. But what is to be done in such a situation? The best advice I can give to unfortunate husbands of this class is, to make use of Job's specific, to abstain from moralizing, if no amendment is to be expected, to be silent, if his words make no impression, and to avoid all opportunities that could occasion scenes which might enrage him beyond measure, or expose him to the danger of seeing his wife's stupidity publicly ridiculed! This will enable him to enjoy, at least, a tolerable share of *negative* happiness.

But what is to be done if Fate or our own folly should have chained us for ever to a being, who, on account of her moral defects or even vices, is undeserving of the love and regard of good people; if our comfort is bittered our life by a morose and vicious temper, and distress us by envy, avarice, or unreasonable jealousy; or if she render herself contemptible by a

false and artful heart, or be given to brutish lust and drunkenness? I need not to observe that many an honest man may be innocently involved in such a labyrinth of woe, if love blind his youthful judgment; as the most vicious dispositions are frequently concealed, in the bridal state, by the most beautiful masks. It is also but too well known that many a husband by imprudent management occasions the shooting up of vices and bad habits, the seeds of which lie concealed in the heart of his wife. It would however lead me too far from my purpose, were I to give rules how to act in every individual situation of this kind—I shall therefore make only a few general observations on that head. In situations of such a nature we must pay particular regard to the preservation of our own peace, to our children and domestics, and to the public. Concerning ourselves, I would advise every one that is reduced to such a lamentable situation not to have recourse to complaints, reproaches, and quarrels, if he see that there be no hope left of correcting his vicious consort, but to use, with as much privacy as possible, such remedies as reason, probity and honour shall point out as the most efficacious. Act after a well digested plan, devised with as much coolness of temper as possible. Ponder well whether a separation be necessary, or by whatever other means you can render your situation tolerable, if it cannot be ameliorated, and do not suffer yourself to be diverted from the prosecution of the measures you have adopted by the semblance of amendment or caresses. However, never degrade yourself so far as to suffer your being tempted by the heat of your temper to treat your consort with harshness and severity; for this would be adding fuel to the flame, and render your situation worse. Finally, perform your duties with additional strictness the more frequently your wife transgresses her obligations; thus you preserve a good conscience, which is the best and firmest supporter in every misfortune.—With regard to your children, domestics and the pub-

lic, prudence bids you to conceal your afflictions as much as possible. Discord between married people has always a bad influence on the education of their children. Therefore, if you cannot conceal your displeasure at your consort's temper and conduct, the happiness of your children requires you should separate yourself from them, and intrust their education to the skilful hands of a stranger rather than let them be witnesses of your conjugal dissensions. The domestics of a married couple, whose discord breaks out in open quarrels, are but too apt to revolt against the laws of subordination, fidelity and candour; parties are formed, and tale-bearing is encouraged; therefore carefully avoid quarrelling with your wife in the presence of your servants. If public dissensions prevail among married people, the innocent party as well as the guilty forfeits the regard of his fellow-citizens, which ought to put you on your guard not to communicate your domestic misfortunes to strangers.

§ XXII. Officious friends, old women, aunts and cousins are very apt to interfere on such occasions. But suffer no person whatsoever to intrude upon your domestic concerns without your leave. Repel all such officious intruders with manly firmness. People of a good disposition are reconciled without the interference of a mediator, and upon malignant minds his best efforts will have no influence. Pray that heaven may not curse you with one of those antiquated mothers-in-law who pretend to know every thing better than their children, and want to direct under every circumstance though they should be destitute even of common sense; who make it their business to breed and to keep up quarrels, and to conspire with cooks, house keepers and chamber maids to explore, out of Christian charity, the secrets of your neighbours. Should you however, unfortunately have obtained such a baneful piece of furniture along with your wife, I would advise you not omitting, the first time she attempts to meddle with your domestic affairs, to repel

her pious services in such a manner as may terrify her from making a second attempt of that nature ! But there are also good and worthy mothers-in-law, who love the comforts of their children with true maternal tenderness, give them the best advice, and therefore ought to be esteemed a valuable acquisition, and venerated as guardian angels of a beloved and amiable wife.

Quarrels between husband and wife ought generally to be settled by themselves : or should matters have proceeded too far, before the proper courts of justice : all intermediate instances are dangerous, and all mediators and protectors of the suffering party chosen from among strangers do more harm than good. The husband ought to be master in his own house, being thus ordained by nature and reason ! He must by no means suffer this dominion to be wrested from him, and even maintain his ground firmly when his wifer wife opposes her secret power over his heart to his authority.

§ XXIII. All these rules are, perhaps, applicable only to persons of the middle class ; people of high rank and great wealth are but rarely susceptible of domestic happiness, live generally on a very ceremonious footing with their comforts, and therefore are in want of no other rules but those which a polished education prescribes ; and as they commonly have a system of morals of their own, they will find in this chapter but very little that suits them.

CHAPTER VII.

Rules for Lovers and those that converse with them.

SECTION I.

IT is difficult, if not impossible, to converse reasonably with people who are in love; they are as unfit for social conversation as those who are intoxicated; they live only for their idol, and care little or nothing for any thing else. If you cannot avoid frequenting their society, and wish to live on amicable footing with them, you must carry with you a sufficient stock of patience to be enabled to hear them talk of the object of their tenderness without yawning; and you may be sure to gain their good opinion if you can prevail upon yourself to show on such occasions an interest for their concerns, or not be provoked by their follies and eccentricities in case their love should be kept secret, not watch them, or appear to have any knowledge of their passion, though the whole town be apprized of the secret (which is often the case) and finally not to irritate their jealousy.

This being all that I have to say on this subject, except a few collateral remarks, which I beg leave to subjoin, viz.—If you wish for a judicious friend who is to assist you with his advice, or to interest himself in your behalf with firmness and unshaken diligence, you will be sadly disappointed in choosing a person who is in love. If on the contrary, you be desirous to meet with a sympathizing and sentimental friend, whom

you expect to whine and sigh with you, to lend you money without demanding security, to subscribe to your works, to assist you in relieving the distressed, in pacifying an enraged father, joining you in the execution of some romantic prank, keeping you company in your follies, or in applauding your verses, you will undoubtedly do well to apply, as occasion may require, either to a happy or an unsuccessful lover!

It would be useless to prescribe rules for lovers how to act when they are in company with the object of their tenderness; as these people are not often thoroughly collected, it would be as great folly to demand of them an observance of certain modes in their conversation with the object of their wishes, as it would be to desire a madman to rage in verse; or a person who has the tooth-ache to groan to music. Yet surely something may be said, the observation of which would prove salutary, could it only be hoped that such people would pay attention to the dictates of reason.

§ II. The first love creates astonishing revolutions in the manner of thinking and the whole nature of man. A person who never was in love can form no idea of the bliss which the conversation of lovers affords them, while those that have trafficked too long with their heart, lose all susceptibility for sensations of that nature.

The first declaration of love produces most wonderful effects. A person who has frequently trifled with his heart, and been in love with different females, will not indeed find it difficult to express his sentiments on a propitious opportunity, if he should feel inclined once more to pay his devoirs at the shrine of Love; and the coquette knows well enough what answer she must return on such an occasion: she pretends at first not to believe that he is serious, apprehends that the gentleman is going to divert himself at her expence, that the reading of novels has turned his brains, or if he urge his suit with more importunity, and she thinks

it time for her to be convinced by degrees that he is in earnest, she beseeches him in the first instance to spare her weakness, and not to betray her into a confession which would make her blush; then the enraptured lover offers to press the sweet charmer to his heart, and protests he is the happiest creature in the world, but the offended fair one solemnly assures him that she will never permit such liberties to be taken with her, and very gravely reminds him that the laws of probity and honour require that he should spare her weakness, while she dispenses her favours with the most frugal economy to enjoy the pretty romance the longer; and if nothing will serve to protract the closing scene any further, a quarrel is called to her assistance to put off the happy moment in which the last favour is to be granted.

People of this class, however, feel nothing at all during their amorous dalliance, laugh at the farce when they are by themselves, can calculate with the greatest accuracy how far they shall have advanced in a day or two, and enjoy a sound and undisturbed sleep notwithstanding the apparent cruelty of their charmer.

The case is different with two innocent hearts, who, being warmed the first time by the genial fire of love, wish to give vent to their blissful and guiltless sensations, and yet cannot take courage to declare by words what their eyes and gestures have so frequently and plainly expressed. The young man looks tenderly at the object of his love. She blushes; her looks betray an uneasy and flurried mind when he converses too long or with too much apparent freedom with another female;—indignation flashes in his eyes, he scarcely can refrain from giving vent to his anger, if with a smiling countenance she whisper something to a stranger, and his every action upbraids the thoughtless maid; the reproach is felt, immediate satisfaction is given; the offensive conversation is suddenly terminated; the reconciled lover thanks the atoning fair one by a tender smile, and the clouds which enveloped his

brow are instantly dispelled by cheerfulness, accompanied with the most lively sallies of jocundity and good humour; assignations are made by the eyes for the next day; the lovers mutually beg pardon, exculpate their conduct, warn each other against the intrusion of observers, acknowledge their reciprocal rights, and nevertheless have not yet declared by a single word what they feel for each other. Both parties, however, are anxious for an occasion of coming to an explanation; the long sought opportunity offers at last, presents itself repeatedly, and both suffer it to escape unimproved, or at most only betray their sentiments by a tender pressure of the hand; when a still more favourable unexpected occasion again offers itself, but neither dare to utter their sentiments; they are thoughtful, doubt whether their love be returned, and tremblingly delay coming to an eclclaircissement, although their passion be the fable of the whole town, and the object of the vilest aspersions. When at length the timid confession breaks from the quivering lips, and is returned with stammering and half stifled words, attended by a convulsive pressure of the hand that thrills the inmost fibres of the heart, and electrifies, as it were, the whole frame; then we begin first to live entirely for each other, care little for all the world, are blind to the observations and deaf to the whispers of those that are near us, are happy in every company where the object of our tenderness is present, fear not the frowns of misfortune by her side, suspect not that sickness, poverty and oppression may overtake us on the flowery path of love, are at peace with all the world, and care not for the comforts of life. You who have seen such blissful times, say! is it possible to dream a sweeter, happier dream? Is one of all the fantastic joys of life so innocent, natural and harmless as this? Can any other sensation render us so unspeakably happy, so gay and peaceful? What a pity it is, that that blissful state of enchantment cannot last

for ever, and that we are awakened but too frequently and too terribly from that Elysian trance!

§ III. In the matrimonial state jealousy is a dreadful evil that destroys all peace and happiness, and every quarrel may be attended with fatal consequences; whereas in love, jealousy creates variety and additional relish: nothing is sweeter than the moment of reconciliation after short quarrels, and such scenes serve to cement the union more strongly. But dreadful is the jealousy of a coquette, and you ought to tremble at the vengeance of a woman whose love you have scorned, or for whom your heart has ceased to be interested, if she continue to covet the possession of your person, no matter whether she be actuated by wanton desires, vanity or caprice! She will persecute you with furious ire, and no kindness on your part, no forbearance, no secrecy with regard to your former connexion, nor all the civilities which you pay her in public will save you from the dire effects of her frantic passion, particularly if she have not learnt to fear you.

§ IV. Mysogynists declaim loudly, that the fair sex do not love half so faithfully and firmly as man does; that vanity, curiosity, delight in romantic adventures, or the calls of sensual wants are the only charms which attract them to our sex, and that we can count on female fidelity only while we can gratify one or the other of these passions and propensities, as time and occasion require; while others are of a different opinion, and paint in the most charming colours the firmness, cordiality and fire of the female heart which is animated with love. The former impute to the fair sex a larger share of sensuality and irritability than of nobler sentiments, and pretend that no married man ought to believe his wife if she assure him that she possesses a cool temper; whereas the latter maintain that the purest and most sacred love, destitute of all sensual desire, nay even of passion, can animate only a female bosom in its intire fulness. I leave those to decide on the

merits of this subject, that possesses a greater knowledge of the female heart than myself. I shall not venture to give my opinion on this delicate point, though I have been an attentive observer of the other sex during a long and frequent intercourse with them. Thus much, however, I can presume to maintain, without injury to either sex, that men cannot pretend with any colour of truth to surpass women in fidelity and fulness of love. The history of every age affords numerous instances of women, who, scorning all difficulties and dangers, were attached with the most surprising and unshaken firmness to their lovers. I know of no greater felicity than that which flows from such a cordial and unconquerable love. Thoughtless minds are to be met with as well amongst men as amongst women; the whole human race are subject to the desire of change; new impressions, produced by a superior degree of amiable qualities, no matter whether they be real or imaginary, can supplant the liveliest sentiments; but I am almost tempted to say that instances of infidelity are more numerous amongst men than amongst women, but are less noticed and make less noise than those of female inconstancy; we are more difficult to be fettered for ever than the other sex, and it would indeed be an easy task for me to state the real causes of this phenomenon, did not the scope of the present work prevent me from discussing this point.

§ V. True and congenial love enjoys secretly the blessings which attend it, and refrains not only from priding itself with favours received, but also scarcely dares to acknowledge to itself the whole extent of its happiness. That period in which we have not yet disclosed our love by words, though we understand the mystic meaning of every glance and every look of the beloved object, affords the happiest moments of congenial and pure felicity. Those joys are most enrapturing which we bestow and receive without accounting for them to our understanding. The delicacy of our feelings frequently prevents us from speaking of

favours which lose their greatest value, and can no longer be reciprocated with propriety when they are made subjects of discussion. We grant silently what we are bound to refuse if it be requested, or if it be visible that it is granted premeditatedly.

§ VI. In those years in which the heart is but too apt to run away with the understanding, many a thoughtless young man lays the foundation of his future misery by a rash promise of marriage. He recollects not in the trance of love how serious and important such a step is, and that this is the most difficult, dangerous and indissoluble of all obligations which we can take upon ourselves. He unites himself for life with a being who appeared in his eyes, blinded by passion, to be gifted with qualities which experience and the light of sober reason discover to him to have been merely delusory, when too late he perceives that he has rendered himself unspeakably miserable by trusting to appearances; or he does not consider that such an union adds to the wants, cares and labors of life, and is forced to struggle by the side of a beloved wife with want and sorrows, and doomed to feel all the blows of adverse fate with double force; or he breaks his promise, if his eyes be opened before the indissoluble knot be tied, and then he is tortured by the reproaches of a polluted conscience. But of what use are sober advice and prudent counsel in the moment of mental intoxication? As for the rest, I refer my readers to the XIV and XV sections of the following chapter.

§ VII. If love and intimacy have attached you to an amiable woman, and your bonds should be dissolved either by adverse fate or inconstancy and fickleness on one part, or any other cause, the laws of honour demand of you not to act ungenerously after the connexion has ceased. Do not suffer yourself to be tempted to take a disgraceful revenge, nor to make an improper use of letters and the confidence that was placed in you. The man who is capable of aspersing

the character of a female who once was dear to his heart, deserves the contempt of every honest mind; and how many who in other respects are not over amiable, owe the favour to accomplished women, to approved discretion and delicacy!

CHAPTER VIII.

On Conversation with the Fair Sex.

SECTION I.

BEFORE we proceed further I must observe, that the notice which I am bound to take of the defects of the female character in general, is in no wise meant to depreciate the numerous good qualities which we discover not only in individuals, but also in the whole sex. To be silent in respect of the former in order to give the greater lustre to the latter, is the practice of a venal flatterer, a part for which I profess myself wholly unqualified. Most writers, however, who speak of the female sex, seem to be particularly solicitous to descant only on their defects, which system likewise equally militates against my purpose. An author who writes on the conversation with men, cannot avoid glancing at those defects which we must tolerate and spare if we wish to preserve Social Happiness. Either sex, every rank and age, and every individual character is subject to a variety of defects which are so intertwined with his nature as to appear inherent. The scope of this work requires I should speak of them as far as my knowledge renders me competent for the

talk; and my readers I presume will find that I am not blind to the virtues which render the conversation between men and women, old and young people, the wife and the ignorant, the rich and the poor, a source of pleasure and happiness; nor that I mean to praise or censure any class at the expense of its opposite.— Thus much by way of preface to this subject.

§ II. Nothing is more adapted to give the last polish to the education of a young man than the conversation with virtuous and accomplished women. Their society serves to smoothe the rough edges of our character and to mellow our temper. In short, the man who has never been connected with females of the better class, is not only deprived of many of the purest pleasures, but also will have little success in Social Life; and I should not like to be connected by the bonds of friendship with a man who has a bad opinion and speaks ill of the female sex in general. I have spent the happiest hours of my life in the society of amiable women; and if I have any commendable qualities, or if after having been deceived so frequently by men and fickle fortune, bitterness, vexation and resentment have not expelled benevolence and love from my soul, I owe the whole entirely to the salutary impressions which female conversation has made upon my mind.

§ III. Women possess a peculiar facility in discerning those men who sympathize with them, feel interested in their conversation, and can accommodate themselves to their tone. We should be very unjust were we to maintain, that personal beauty only can produce lively impressions upon their minds; the contrary being frequently the case. I know young men of the most striking personal appearance who are very unsuccessful with the fair sex, while those whose form is far from being handsome are great favourites with them. There is a peculiar method of rendering ourselves agreeable to the sex, which can be learnt only of themselves; and the man who is ignorant of it will

never succeed in ingratiating himself with them, how great soever his personal and mental accomplishments be. There are men who shamefully abuse the power which they possess of pleasing the ladies; those that are trusted with adult daughters, and being allowed at all times free access to the unsuspecting fair, having first acquired the semblance and character of harmless creatures, are permitted to sport the most wanton jokes, and frequently indulged with opportunities which prove lamentable preludes to certain and bitter repentance. The abuse of that art, however, does not condemn its proper application. A small tincture of female gentleness, though not degenerating into unmanly weakness; favours, but neither so great nor so particular as to attract public notice, or demand greater in return, nor yet so private as to be overlooked, or not at all valued; polite marks of attention on trifling occasions, which scarcely admit of thanks, and consequently convey no obligation, seem to be free from pretension, yet nevertheless are understood and valued; a kind of ocular language, though very different from amorous ogling, which is understood and felt by a tender and sensible heart, without requiring the assistance of words; a nice delicacy in displaying certain sentiments; a free and open conversation, which must never degenerate into impudent and vulgar familiarity; at times a look of soft melancholy; a certain romantic enthusiasm which borders neither on the sentimental nor the adventurous; modesty without timidity; intrepidity, courage and vivacity; agility of body, skill, nimbleness and pleasing talents: these, I think, are most conducive to gain us the favour of the fair sex.

§ IV. The consciousness of being in want of protection, and the belief that man is a being who can afford it, is also implanted by nature in the mind of those women who have firmness and resolution enough to protect themselves. For this reason even ladies of a meek and gentle disposition feel a kind of aversion

from men who are weak and infirm. They have the tenderest compassion for suffering people; as for instance for wounded or sick persons, but habitual and lasting infirmities, which impede the free use of bodily and mental faculties, will undoubtedly deprive you of the affection of even the most chaste and modest woman.

§ V. The ladies have frequently been accused of feeling a particular interest for libertines and rakes. If this be true, I cannot see why it should be so very reprehensible as many seem to think. If the consciousness of their innate weakness render them more tolerant than we are, this does honour to their heart: however, it is but just to confess that we are actuated frequently by envy to censure such happy criminals; whereas we are secretly pleased with a *lovelace*, and other polished rakes, when we behold them only on paper and on the stage. The cause of this phenomenon originates, most probably, in an obscure sensation, which tells us that deviations of this sort require a certain activity and energy which always create interest. As for the rest, it has been observed that most ladies are tolerant only to *handsome* men and *ugly* women.

§ VI. I must also observe, that cleanliness and elegance of dress serve very much to recommend us to the ladies, and that they are very keen-sighted in discovering the smallest inattention in these particulars.

§ VII. Avoid paying homage in a similar manner to several ladies at one time and in the same place, if you be bent on obtaining the affection and favour of an individual female; they will forgive us trifling acts of faithlessness, nay, they will sometimes like us the better on that account; but at the moment in which we are speaking to them of our sentiments, we must feel what our lips utter and show that they are the sole object and cause of our sensations. All is over if they perceive that we address our tender discourses to every

woman who comes in our way ; for they are desirous to possess our affection undivided.

§ VIII. Two ladies who have pretensions of the same nature, no matter whether they be founded on beauty, learning, or any other accomplishment, agree but rarely in the same company ; yet they may at times be reconciled in some degree ; but if a third, who has the same pretensions, should unfortunately join their circle, we must give up all ideas of checking the rising tempest, which inevitably will break out on the slightest occasion.

Therefore, take particular care in the presence of a lady who pretends to superior talents or any thing else of that nature, not to praise another too much for the same accomplishments, especially if the latter be a rival of hers. All persons who are conscious of their internal merit and have a desire to shine, particularly ladies, are apt to wish to be admired exclusively, no matter whether it be on account of beauty, taste, talents, or any other superior quality. Therefore, never speak of the likeness which you perceive in the lady with whom you are conversing and her children, or any other person. The ladies have sometimes singular whims, and it is frequently difficult to know what ideas they have of themselves, and how they wish to look. One affects simplicity, innocence and artlessness ; another presumes to possess grace, a noble air and dignity of deportment ; a third delights to be told that her features express a great deal of meekness and good nature ; another wishes to be thought firm, manly and high spirited ; one pretends to look very sickly and nervous, while another rejoices to be told that she has a healthy and fresh appearance. This weakness is trifling and innocent, and you will do well in accommodating yourself to such singularities.

§ IX. Most ladies wish to be constantly amused, and an *entertaining* companion is frequently received better by them than a worthy and grave man, whose conversation is graced with wisdom, but who prefers being silent.

to engaging in idle talk. No subject, however, is more entertaining to them than their own praise, if it be uttered in a proper manner. An aged matron will not be angry with you if you discover traces of former beauty in her features; and many a mother of adult children will not deem it an offence to be mistaken for her daughter. It is generally a dangerous matter to speak of the age of a lady, and if you be wise you will not touch this subject at all. If you know the art of giving them an opportunity of appearing to advantage, your society will be agreeable to them, though you should not be able to amuse them much. But is not this the case, more or less, with all men? All mortals are pleased to shine, but women in particular, because we nourish their vanity from their infancy, and but seldom give them an opportunity of seeing their own defects in a proper light.

§ X. Curiosity is a prominent feature of the female character, and prudence requires we should pay some attention to it in our conversation with the other sex, and endeavour to provoke, to amuse and to satisfy it as circumstances require. It is most singular to observe how far this propensity sometimes will carry them. Even the most compassionate of their sex have frequently an irresistible desire to see scenes of horror, executions, operations and the like, to hear horrid stories and to view objects which the firmer man cannot behold without aversion. For this reason they are, in general, particularly fond of reading such novels, and to see such plays as are crowded with horrid incidents and dreadful apparitions. For this reason some of them have so strange a desire to explore the secrets of others and to pry into the actions of their neighbours, though malice, envy and jealousy be not always the motive by which they are actuated. Lord Chesterfield says; "If you wish to ingratiate yourself with women, trust them with a secret!" He means, indeed, only with one of no great importance. But

why only with a trifling one? Are not many women more discreet than men? All depends upon the object of the secret.

§ XI. Even the most excellent women are more changeable in their humours and less consistent at all times than men in general. This arises from the greater irritability of their nerves, which renders them easier to be affected, and from the weakness of their frame, which exposes them to many unpleasant sensations of which we have no notion. Be not therefore astonished, my friends, if you think you do not meet every day with the same degree of sympathy and love in the object of your affection. Bear patiently with these transient humours, but take care not to intrude upon them in such moments of irritability and ill temper, to torment them with your wit or to offer unreasonable consolation. Endeavour to find out what they like best to hear in every particular disposition of mind, and wait patiently for the moment when they are sensible of the value of your indulgence and forbearance, and disposed to atone for their errors.

§ XII. The female sex sometimes find a certain pleasure in teasing others, and giving uneasiness even to those persons who are dearest to them. This also is the effect of their humour, and not of a bad and malignant disposition. If you bear these transient bursts of ill humour with patience and good nature, and are careful to avoid widening the trifling difference into a formal breach by passionate behaviour, the fair tormentor will soon atone for the injuries which you suffer by additional kindness, and you will obtain one claim more to her affection.

§ XIII. In such and all petty contentions and differences with the other sex we must yield them the triumph of the moment, and be careful of not exposing them to ridicule; their vanity for this would never forgive us.

§ XIV. It is almost needless to repeat here what has been asserted already so often, that the resentment

of an ill tempered and malignant woman is dreadful, cruel and extremely difficult to be appeased. It indeed almost surpasses belief how expert such furies are in finding out means to torment and persecute an honest man, by whom they conceive themselves to have been offended, how implacable their hatred is, and in how mean and degrading a manner they sometimes satisfy their thirst for vengeance. The author of this observation has had the misfortune to experience this in a most painful degree. A single thoughtless step of his early youth, by which the pride and vanity of a woman, who had injured him first, were offended, was the cause of his meeting with insurmountable difficulties and opposition wherever he afterwards was obliged, by his fate, to apply for assistance and protection. The fiend-like malignity of that woman instigated calumniators of the blackest cast to precede him with the foulest aspersions, to oppose all his actions, and to ruin every plan which he formed for the benefit of his family. The greatest prudence and circumspection were incapable to ward off the effects of her hatred, and even his public acknowledgment that he was sensible of the injury which he had offered her, was insufficient to reconcile her revengeful spirit. This implacable woman ceased not to persecute him, until at last he resigned every thing that rendered the assistance of others necessary, and confined himself entirely to a domestic existence, of which she cannot rob him. And that woman is a princess, who has it in her power to render thousands happy, and has been gifted by nature with the most excellent abilities and uncommon personal charms.

As for the rest, we observe in general, that the weaker are always more cruel in their vengeance than the strong, because, perhaps, the consciousness of that weakness renders the sense of the injury which they suffer more acute, and makes them more eager to find an opportunity of trying their strength for once at least.

§ XV. A philosophical treatise of Professor Meiners on the question, "whether it be in our power to fall in love, or to resist the influence of this passion at pleasure?" leaves me little room for hoping that I shall be able to say any thing new on the means which we must use to preserve our liberty in our conversation with amiable women. Love, indeed, is a sweet tormentor, which surprises us when we are least aware of it, and in consequence commonly begin to counteract it when it is too late; yet it is but too often attended with bitter sufferings and the ruin of all peace and happiness; for hopeless love is one of the most dreadful evils, and external relations sometimes throw insurmountable obstacles in the way even of the noblest and tenderest inclinations; it will be useful, particularly for a person whom nature has gifted with a lively temper and a warm imagination, to endeavor to obtain a certain degree of dominion over his sensibility and feelings, and if he find himself unequal to the task, to flee the temptation. To be beloved and incapable of returning love for love is extremely distressing to a feeling heart; it is a dreadful situation to love without having any hope of success; and it is sufficient to fill the heart with black despair when we are doomed to reap infidelity and imposition for faithful and unbounded affection. The man who has found out infallible means to obviate all this, has discovered the philosopher's stone; I confess I have not, and know no other than timely flight.

§ XVI. There are villains who have so little regard for the virtue, probity and peace of their fellow-creatures, as not to scruple seducing innocent and inexperienced girls by insidious arts, or at least to delude them by false expectations, and even by the promise of marriage; thus procuring for themselves some moments of transient gratification, but afterwards abandon the unhappy victims of their sensuality, who, on their account, declined every other connexion, and are but too often ruined for life by the infamous duplicity

of such unprincipled wretches. The ignominy of such conduct must be obvious to every one that has the least spark of love for honour and justice left in his bosom; and for those that are entirely destitute of these feelings I do not write. There is, however, another kind of conduct, which in its consequences is no less dangerous, though it be not equally criminal in point of motive; and I must beg leave to address a few words of admonition to my readers respecting the same. Many of our sex are of opinion, that the conversation with young ladies cannot be at all interesting unless they flatter their vanity, or let their words and gestures bespeak a certain degree of warmth and affection. This serves not only to nourish the already too great propensity of the other sex to vanity, but also induces them to mistake every peculiar degree of attention which we show them for an offer of marriage. The fop is not sensible of this, or if he should perceive it is too thoughtless to reflect on the consequences such an error may produce; he relies upon the consciousness of having never intimated such an offer in direct terms; and when he ceases paying his court to the deluded fair one, she is rendered as unhappy as if he had imposed upon her with the utmost premeditation. The poor forsaken girl pines away while disappointed hope rankles in her heart, and the heedless and unthinking youth pays similar addresses to others, without even suspecting the mischief he has done.

Another class of men destroy the peace of inexperienced females, either by irritating their curiosity and sensuality by wanton discourses and a luxuriant wit, or heating their imagination by instilling into their mind romantic ideas, diverting their attention from those objects with which they ought to occupy themselves agreeably to their calling, destroying their sense of domestic felicity, or rendering a young and simple country girl dissatisfied with her situation, by amusing her imagination with a seducing picture of the pleasures of a town life. As I do not write merely to teach

how we may be an agreeable, but also how we must act to become an useful companion, I conceive myself called upon by my duty to warn against such conduct; and believe me, my young friends, all good and careful parents will bless you, and cheerfully admit you to their daughters; nay, they will think themselves happy in uniting their only child with you if you follow my advice, and thus acquire the character of a prudent and conscientious young man.

§ XVII. Here I ought to say a few words on the conversation with coquettes and seducing females; but as this subject presents a wide field for observation, and having great reason to apprehend that my labor would be attended with little success, shall therefore be very concise. The snares which a young man has to dread are innumerable; and I advise my readers to flee that class of females like the plague. These reprobates are uncommon adepts in the art of dissimulation, of lying with the greatest impudence, and of affecting the most amiable sentiments to gratify their vanity, sensuality, vengeance or any other passion. It is extremely difficult to discover whether a coquette loves you really on your own account. Even the most unequivocal instances of disinterestedness are no certain proofs that such an abandoned woman loves you sincerely. She rejects, perhaps, your silver to obtain the easier possession of yourself and your gold; or her temper renders her more eager to gratify her sensuality than to satisfy her thirst for lucre. Should she have resisted many temptations to impose upon you with safety, displayed a tender care for your fame and honor, should she not only never attempt prevailing upon you to break off other more natural and honourable connexions, but readily sacrifice to you beauty, youth, gain, splendour and vanity; this would prove nothing else but that even a coquette at times may possess some good and amiable qualities, and prudence would nevertheless demand you to be on your guard and not to

trust her too implicitly. A woman who disregards chastity and modesty, the first and most sacred of all female virtues, cannot possibly have any regard for more delicate duties. I do not, however, mean to degrade all unhappy, fallen and seduced females, to the contemptible class of coquettes and prostitutes. True love can frequently call an erring heart to virtue. It has been often maintained that a woman who knows the danger from experience, is more difficult to be seduced than another who has never been led into temptation; however, this kind of deviation renders sincere amendment at all times very precarious, and no situation is more humiliating and distressing for a sensible man, than to see the person dear to his heart despised by others, and to have reason to blush at the bonds which are sacred to him and constitute the happiness of his life. As for the rest, pure and virtuous love is the best guardian of our innocence, and the conversation with chaste and accomplished women purifies the juvenile sense for virtue, and arms the heart of a young man against all studied and lustful artifices of seducing females. I must observe on this occasion, that it is extremely hard and unjust, that men should scruple so little in excusing all manner of libidinous excesses committed by those of our own sex, while we are disinclined to forgive the least deviation from the path of virtue of which a person of the other sex is guilty, who from their earliest youth are tempted by *our* artifices to listen to the voice of sin, and to give way to the powerful allurements of seduction.

It is frequently maintained that every woman can be seduced; should this assertion be deemed true; or should we scout the idea as rank calumny? It is but justice to confess, this can be denied as little as that the virtue of every son of Eve is liable to give way, if his weak side be attacked, and internal as well as external circumstances come to the aid of the artful seducer. But what does this prove? It proves no more than we all are frail vessels. If we at the same

time consider, that the senses of the other sex in general are more irritable than ours, and if we reflect upon the powerful charms of seduction, flattery, curiosity and vanity with which they are constantly beset, and that even the smallest spot of that sort cannot escape observation, because they have no civil relation, and cannot palliate their deviations by those higher virtues which *our* situation and connexion with the state enable us to exhibit, it would be highly unjust not to have patience with them, or to censure every false step into which they are betrayed by our sex with too much severity. But let us dismiss this subject, and turn ourselves to a higher class of females—to the *learned ladies*.

§ XVIII. I cannot but acknowledge that I am always seized with a kind of shivering, when I am placed in company near a woman who pretends to learning. It is to be wished that the ladies would consider, that nothing renders them more amiable and interesting than to see them strictly adhere to the simple destination of nature, and anxious to distinguish themselves by a faithful performance of the duties of their calling. What will it avail them to attempt rivaling men in pursuits for which they are unequal, and of which they are frequently uninformed of the first rudiments, which are inculcated into boys as soon as they begin to use the faculty of reasoning. There are ladies who very often put professed men of learning to the blush, by the penetration and acuteness of their judgment, by their uncommon talents, exquisite accomplishments, their philosophical turn of mind, and clearness of expression and diction. But how small, comparatively speaking, is the number of such ladies, and how wrong would it be to deduce from these exceptions a general rule! Besides it is an indispensable duty of every friend to domestic and Social Happiness, not to encourage middling female geniuses to aspire,

at the expense of their own felicity and that of others, at a height which so few of them are capable of attaining.

It undoubtedly is laudable in a lady to endeavour rendering her conversation and style of writing graceful by study and the assistance of chaste and elegant literature; but it certainly cannot be inferred from this, that a woman is to range through all the numerous branches of learning. It ever creates pity if not disgust, when we hear such infatuated pretenders to learning, boldly decide upon those important subjects of erudition, which for centuries have baffled the laborious study of the most eminent of the literati, who have not been ashamed to confess their being unable to comprehend them perfectly; and to hear an infatuated woman decide upon them at tea table, in the most peremptory manner, while she scarcely has a clear idea of the subject in question, cannot fail exciting the strongest emotions of pity and contempt.—Nevertheless, the crowd of fops and admirers pays the most extravagant applause to the uncommon knowledge of the learned lady, thereby confirming her in her unfortunate infatuation. Thus being led to look upon the most important concerns of her family, upon the education of her children, and the good opinion of her unlearned acquaintances and connexions as mere trifles, believing herself intitled to shake off the yoke of domestic subordination, slighting all other women, rendering herself and her husband odious, and dreaming incessantly of ideal worlds, her imagination opposes the dictates of sound reason, and all the domestic affairs are thrown into disorder and confusion; the victuals are brought upon table cold or half raw; debts are heaped upon debts; the poor husband must go abroad with torn stockings; when he pants for the enjoyment of domestic pleasures, his learned helpmate entertains him with quotations from pamphlets, magazines and reviews, or presses him to listen to a recital of her lame verses, and reproaches him for

verely with being insensible of the inestimable value of the treasure which, to his torment, he is blessed with.

I hope the candid reader will not tax me with having drawn this picture with too much asperity.—Amongst the fifteen or twenty authoresses who make the press groan from time to time with the productions of their pens, I know of scarcely half a dozen who being confessedly geniuses of a superior class, have a real calling to cultivate the field of literature; and these ladies are so amiable, neglect their domestic duties so little, and are so sensible of the ridiculous behaviour of their half learned sisters, as to give me sufficient reason to be persuaded, that they will not think themselves pointed at or offended by the picture which I have delineated in the antecedent lines.

But may it not also be said of the authors of our sex, that but few of the great number of our present writers have a real claim to excellency? Undoubtedly! But we must observe, that some allowance ought to be made to the latter, as they may be misled by a desire for fame or gain, which cannot well be admitted as an excuse for the former, when they, with indifferent talents and destitute of sufficient knowledge, venture on a career which neither nature nor the civil constitution has assigned to them. As for the conversation with ladies who pretend to learning, it is obvious that if this claim be founded on solid erudition, it must be extremely pleasant and instructive; but concerning those that intrude themselves upon the republic of literature, notwithstanding their poverty of spirit, I can give no better advice than to have patience with their deplorable infatuation, and to take care not to controvert their bold assertions by arguments, or to attempt reforming their taste, if you cannot demean yourself so much as to encrease the servile herd of their admirers.

§ XIX. The female sex possess, in a much higher degree than we do, the gift of concealing their real

thoughts and sentiments. Even ladies of less refined faculties are sometimes uncommon adepts in the art of dissimulation. There are instances in which this art affords them protection against the snares with which they are beset by unprincipled men. The seducer may be certain of succeeding when he sees that the heart or sensuality of the ladies league with him against their own principles; it would therefore be unjust to censure them for appearing sometimes different from what they really are; yet we ought not to overlook this in our conversation with the fair sex. We should be frequently mistaken were we to believe that they are always indifferent to those whom they treat with visible coolness, or that they are at all times particularly interested for others whom they seem to distinguish, and with whom they converse familiarly in public. They have frequently recourse to that artifice for no other purpose than concealing the real state of their heart, and sometimes it is only the effect of their humour or obstinacy, or intended merely to torment a little the object of their affection. To decypher the character of a woman completely requires a profound study of the female heart, a long intercourse with the most accomplished persons of the sex; in short, more than the scope of these sheets permits me to say.

§ XX. I shall not enlarge upon the precaution which the conversation with antiquated coquettes requires; nor shall I say any thing with regard to the prudes and devotees with whom a man, as I am told, may take greater liberties in private than in company, and with whom a close and enterprising man, as the wicked world pretends, succeeds best. I shall also not say any thing of those antiquated gossips who, out of mere charity and piety, expose the character of their neighbours and acquaintances from time to time, and consequently whom we must not provoke: I shall be silent about females of that description, because I should be sorry to challenge the resentment of these good ladies, and take this opportunity of declaring,

that I do not believe a word of the calumnies with which a wicked world asperges their immaculate honour.

§ XXI. Before I conclude this chapter, I beg leave to say a few words more on the happiness which flows from the conversation of good and accomplished women. I have already observed, that I owe to the conversation with them the happiest hours of my life, and, indeed, I have reason to acknowledge it. Their tender sensibility, their ability to divine and comprehend every thing so quickly, to read the sentiments of the heart in the countenance; their nice sense of those little favours which contribute so much to sweeten life, their charming and artless wit, their frequent and uncommonly just judgments, unbiassed by learned, systematic and prejudiced opinions; their inimitably amiable humour, interesting even in its ebbs and floods; their patience in long and painful sufferings, though they should in the first moment, when the affliction comes upon them, distress their consorts by complaints; the gentleness with which they comfort, nurse and forbear; the innocent loquacity and frankness with which they enliven society; all this I know and esteem; and which ought, I think, to convince the candid reader, that the few observations I was bound to make to the disadvantage of some of the fair sex, did not originate in censoriousness or malice.

CHAPTER IX.

On Conversation among Friends.

SECTION I.

AS in our conduct towards our friends all depends on the choice which we make of those whom we denominate by that sacred name, I must premise some observations on that point. No familiar connexions are more durable than those that are formed in our early youth. At that period of life we are less distrustful and difficult with regard to slight defects; the heart is more open and communicative, and easier to be gained; the characters are more pliable, and friends who attach themselves to each other at that happy age are more indulgent on either side, and more willing to accommodate themselves to one another; they experience much together, reflect with pleasure on the mutual events of their youth, and proceed with equal steps in culture and experience. To this we must add habit and the desire of seeing one another frequently, which it generally creates. If one of the confidential circle be snatched away by the unrelenting hand of death, this serves only to cement the union of the remaining companions more closely. But the case is different in maturer age. Having been deceived frequently by men and fate, we grow closer and more diffident; the heart is under the tutorage of reason, which ponders more carefully, and attempts to conquer adversity by means of its own invention before it applies to others. We demand more, are nicer in our choice, less eager to form new connexions, and

are not so easily charmed by imposing external accomplishments; we have juster notions of perfection, of durable bonds, and the use and danger of unlimited confidence; the character has attained a higher degree of firmness; the principles have been reduced into a regular system, with which the individual sentiments and theories of a person who is an utter stranger to us can but rarely be brought into unison; it consequently is more difficult to effect a lasting harmony, and we are finally engaged in such a variety of business and connexions as leaves us little leisure to think of the formation of new ones. I would therefore advise you not to neglect the friends of your youthful days, although fate, travels or other circumstances should have separated you from them for a series of years, as you will but rarely have cause to regret your renewing the sacred bonds which, previous to that period, united you with the friends of your juvenile days.

§ II. It is a pretty generally established principle that perfect friendship requires an equality of rank and age. "Love," it is said "is blind; and unites only by an unaccountable instinct those hearts which, to the cool observer, seem not at all to be created for each other; and as it is guided only by sentiments and not by reason, it disregards all disparities which rank and other external circumstances produce. Friendship, however, is founded on the harmony of principles and inclinations; but as every age and rank produce a peculiar disposition, according to the difference of education and experience, that perfect harmony which the bonds of friendship require, is but rarely met with among persons of a different age and unequal civil relations."

These observations contain a great deal of truth; yet I have seen frequent instances of tender and cordial friendship in people who differed widely in age and rank; and if the reader recollect what we have observed at the beginning of this chapter, he will ea-

fily be able to account for it. There are young grey-beards and old youths ; a good education, moderation in our wishes, a spirited manner of thinking, and independence of mind put the beggar on a level with a man of high rank ; whereas depravity of manners, mean desires, and contemptible sentiments can degrade even a prince to the scum of the people. Thus much however is incontrovertibly true, that a cordial and lasting friendship requires a similarity of principles and sentiments, and also that it cannot well take place if the difference of abilities and knowledge be too great ; for it is obvious in that case, that one of the principal felicities which such an union can afford, is the interchange of ideas and opinions, the communication of congenial sentiments, the correction of obscure pretensions ; and on the contrary all consultations on important occasions must be given up entirely if our friend cannot put himself in our situation, or if our sentiments be opposite to his manner of thinking. There are people whom we can only *admire*, and to whom we constantly must look up—such people claim our regard, but we cannot love them, or at least despair of ever being beloved by them in return. In friendship both parties must be able to give and to receive alike. Too great a preponderance on one side, or any thing that destroys equality is hurtful to friendship.

§ III. Why have very great and rich people so little relish for friendship ? Because they have but little taste for the nobler pleasures of the mind. They all are more or less eager to gratify their passions, to pursue noisy and stunning diversions, to please their senses incessantly, and to be flattered, applauded and honoured. They are separated from their *equals* by jealousy, envy and other passions ; their *superiours* court their society only when they want them to second their own selfish and ambitious views, and they keep their *inferiours* at so great a distance as not to be capable of hearing them patiently speak the truth, or to bear the idea of putting themselves on a footing with them.

Even the better class of this description cannot always repel the idea of their being formed of materials superior to the rest of mankind, and this inevitably kills friendship in the bud.

§ IV. But even among those that are your equals in rank, property, age and capacities, you will in vain look for a firm and sincere friend, unless they be not governed by ignoble, violent and foolish passions; nor like a weathercock, agitated by whims and humours. People who are addicted to noisy pleasures and diversions, who sacrifice every other consideration to the wild passions of inebriety, lust and baneful gambling; whose idol is false pride, gold and their own self, who waver in their principles and opinions, and whose character, like wax, can be moulded into any shape, may sometimes be good companions, but never will be susceptible of firm and sincere friendship. They will forsake you as soon as self-denial, sacrifices and firmness are required; you will then be left to shift for yourself, and imagine you have been deceived while you have only made a bad choice, and thus imposed upon yourself. Our imagination but too often paints men to us not as they really are, but as we wish them to be, and afterwards is very much offended when it perceives that nature has made the original widely different from the ideal picture which we had drawn.

§ V. It is a common saying, that the best means of gaining friends is—to want none; but every sensible being wants friends. And why should it really be so difficult to meet with faithful friends in this world? I think it is not half so difficult as people commonly think. The overstrained ideas which our sentimental young men form of friendship, but too often prevent their finding a person whom they can receive as a friend. If we require unlimited sacrifices, a total devotion to our wishes, an unconditional denial of all private interest in critical moments, an implicit approbation of our actions, contrary to all better judgment, if we even demand admiration of our defects, approba-

tion of our follies, and an obedient concurrence in our passionate deviations—in a word, if we require more of our friends than equity and justice permit us to expect of frail mortals who have liberty of volition, we shall, indeed, not find one being amongst thousands that will devote himself to us. But if we go in search only of men of sound reason, whose ruling principles and sentiments agree in the whole with those that guide our actions; men who delight in what affords us pleasure; who love us without being charmed by us, who value the good features of our character without being blind to our defects and weaknesses, who do not forsake us in misfortune, but assist us faithfully in honest and laudable undertakings, comfort and cheer us, sacrifice for us (if necessity so requires, and we are deserving of it) *every thing which men can sacrifice without injury to their honour, justice and the duties which they owe to their family*; and who do not conceal the truth from us, but point out our defects without offending us premeditatedly, and prefer us to all other people as far as equity permits—if we seriously go in search of such friends we shall certainly find—many? No, I cannot say they are so very common; yet there always will be a sufficient number for every honest man to have a couple—and more are not wanting to cheer our path through life.

§ VI. Should you have the good fortune to meet with such a faithful friend, you cannot be too careful in preserving his affection. Honour and esteem him, although fortune should raise you suddenly above him, and do not shrink from him even in those situations in which he does not shine, and in which the voice of the multitude seems to disapprove of your connexion with him. Be never ashamed of your friend though he should be poorer and less regarded than yourself, nor envy him should he be more honoured than you are. Be firmly attached to his person without being troublesome to him. Demand no more from him than you would do for him yourself; nay do not even

demand so much, if your friend be not perfectly your equal in temper, mental capacity and refinement of sensibility. Espouse warmly and zealously the party of your friend, but never at the expense of justice and probity! You ought never to be blind to the virtues of others on his account, nor when you have it in your power to make the fortune of a worthy and able man, give preference to your less capable friend over his superiour in merit. It would be wrong in you to defend his heedlessness, to praise his passions as though they were virtues, or to strengthen premeditatedly the party of the aggressor when he unjustly quarrels with others, to defend his cause obstinately when you see that it will but serve to exasperate his enemies more against him, and eventually plunge in ruin yourself and your family. But you are bound to defend his character when he is innocently aspersed, even when every person forsakes him, provided you have any reason to conclude that it will be useful to him. It is your duty to honour him publicly, and not to be ashamed of your connexion with him, when fate or bad men have oppressed him undeservedly. It would reflect the deepest disgrace upon you, could you ever be so mean as to smile out of complacency to others when villains wantonly ridicule him behind his back; and friendship demands of you to inform him in a proper manner of dangers which threaten either his person or his public credit; but this you ought to do only in case it can enable him to escape misfortune, or to retrieve some imprudent step. In any other case it would be cruel to make him anticipate future evils to no purpose.

§ VII. Friends who do not abandon us in time of need are extremely scarce. But strive to be one of these unshaken friends! assist and save if you have it in your power; sacrifice yourself for your friend; but do not forget what prudence and justice to yourself and others demand of you, and complain not if others do not the same for you. This arises not always from

an ill will towards you. We have already observed that weak people and such as are governed by passion, are unsafe friends; yet how small is the number of those that are entirely firm and unshaken in their character, and perfectly free from all mean passions and selfish views, who, in their attachment to us, pay no regard at all to our fame and relations, who love us without paying any consideration to the honour or the pleasure which their connexion with us may afford them. Be just to such friends if they fall back a little when a tempest gathers over your head, or at least change their love and veneration into a kind of protection, and assume the part of cautious counsellors. Equity and justice require you should in such cases make some allowance to the anxious temper of some people, to their dependence on external circumstances, and to the necessity under which many are to preserve the favour of all their connexions if they wish to maintain their ground in our truly hard and distressing times. How few people would exist with whom you could walk arm in arm, the rugged path of life, if you should be so rigorous in your demands! Sometimes our friends are really under the necessity of publicly showing they have had no share in our follies; and more frequently our adverse fate furnishes that turn of mind which they ought always to have, as it promotes them to flatter us less than they did when we were courted by every one, and they had reason to apprehend they might lose us, because we then could choose our friends. I have been in situations in which a number of people obtruded themselves upon me, flattering me incessantly, catching every witty sentiment which I uttered with the greatest avidity, and revering my opinions like oracles. However, I knew the world too well to receive their adulations for sterling truth, being firmly convinced they would treat me differently as soon as my situation should happen to be less prosperous, and put it out of my power to be serviceable to them. I was not mistaken; but nev-

ertheless could not tax them indiscriminately with being villains and rogues. I found indeed that many of them deserved no other denomination; for they were guilty of the greatest meanness towards me. I was not struck at it, and despised them; yet some of them had only been hurried along by the rest; the voice of my enemies roused them from their delusion; they began to reflect, examined my conduct more minutely and perceived my errors; they reproached me for these faults by words or some coldness in their conduct, and thus afforded me an opportunity of being sensible of them, and of striving to shake them off; and, in truth, these friends have been more useful to me than many others who confirmed me constantly in my vanity and foolish infatuation.

§ VIII. No principle appears to me more indelicate and less becoming a sensible mind than the pitiful assertion, that it is a consolation to have companions in misfortune. Is it not sufficient to be sufferers ourselves, and to be convinced there are more people in the world as honest and good as ourselves, who also have their share of misery? Would it be just to increase the number of these sufferers wantonly, by forcing others to join us in bearing our burthens which thereby do not become a grain lighter? for it is contrary to all experience to pretend, that it is some consolation to a sufferer to converse of his misfortunes. Discourses of that kind may afford some sort of satisfaction to garrulous old women, but not to a man of understanding. We have examined in the first chapter, whether it be prudent to complain to others of our misfortunes? We then replied to this question only what prudence and wise policy dictate; but in the conversation with friends, of which we are now speaking, delicacy of sentiment requires we should conceal our disagreeable situation as much as possible from a feeling friend, who takes a tender and anxious interest in all our concerns: I say, *as much as possible*; for instances may occur in which the over burthened heart

is incapable of concealing its agony, or the kind solicitations of our friend, who reads the workings of the mind in our countenance, become too pressing to be resisted any longer; a continuation then of silence would become tormenting in the highest degree, or offensive to our friend. In all other instances let us consult the peace of our friend as carefully as our own! It is however obvious that this cannot apply to cases in which his advice or assistance can save us.—Of what use would friendship be, were we to be silent on such occasions?

§ IX. If your friend should complain to you of his misfortunes and pains, you ought to listen patiently to his tale of woe, and afford testimony of your feeling his distress. Do not dwell on moral commonplace sentences, nor distress him by observing, how differently all would have been had he been more prudent; for all after observations are of no use, and serve only to aggravate the misery of the sufferer.—Rather extricate him from his difficulties if you can; comfort him, and try all means to appease the troubles of his mind; but do not effeminate his soul and body by mean-spirited lamentations. Reanimate his broken courage, and excite him to raise himself above the fleeting sufferings of this world. Do not flatter him with false hopes, with expectations which depend on blind accident, but assist him to take such steps as are becoming a wise man!

§ X. All dissimulation must be banished from conversation among friends; it ought to be entirely free from those restraints which custom, overstrained politeness and mistrust impose upon us in common life. Confidence and frankness must prevail among intimate friends; but I beg to observe, that the revealing of all secrets, the communication of which produce no advantage to either party, deserves to be censured as childish garrulity; that few people can at all times inviolably preserve a secret, though they should possess every other attribute which qualifies us for friendship;

that the secrets of others are not our property ; and finally, that a person may have secrets which he cannot communicate to any one without exposing himself to the greatest danger and injuries.

§ XI. All manner of dangerous flattery must be avoided in our conversation with sincere friends ; but by this observation I do not mean to exclude a certain politeness and urbanity which sweetens life, nor a becoming indulgence and pliancy in innocent matters. There are people whose favour we forfeit in the same instant we cease offering them the incense of adulation, or differ with them in opinion or taste. They are highly offended if in their presence we do justice to the accomplishments and virtues of others, how great and striking soever they be. We cannot touch certain chords without provoking them. They foam and rage, when we take the liberty of observing they are prepossessed for something, guided by their imagination or passion, addicted to bad habits, or unmindful of the laws of prudence or politeness. Others are rather hurt than provoked by such observations. They are so much spoiled as to hate the voice of truth, and desire we should speak to them of such subjects only, as promote the lethargy of their mind. How often do we hear them say : “ Pray, do let us wave that subject ; I hate to reflect upon it. You know, “ I cannot help it. I am very sensible that I have “ acted wrong and ought, perhaps, to take different “ measures, but it would cause me a very hard struggle—my health, my peace and weak nerves do not “ permit me to think of it seriously, &c.” How disgraceful is such a cowardly effeminacy ! A man who has a firm character, and seriously endeavours to perform his duty, ought to be capable of maturely deliberating upon any subject.

People of that description are entirely unfit to enter into the sacred bonds of friendship. Real friends must have courage to hear and to speak truth,

though it should rend the heart. The privilege which friends have to tell unpleasant truths does not however intitle them to be rude, harsh and intruding, to tease and provoke each other by reading long and tedious lectures, nor to create anxious apprehensions if no benefit can accrue therefrom.

§ XII. We have already observed that every thing which destroys equality among friends is noxious to friendship; now as the relation which exists between a benefactor and the person who receives the benefaction, totally excludes equality, delicacy of sentiment seems to require that one friend should carefully avoid rendering the other dependent on him, as it were, by too great a load of kindness. Obligations of this sort being incompatible with the liberty of unlimited choice, upon which true friendship must be founded. They incumber the sacred union with something not congenial with its nature; namely, with gratitude, which is no voluntary sentiment, but a duty. We have rarely the courage to converse with a benefactor as frankly and boldly as we are used to talk to a friend. To this we must add, that when we request a favour of a friend, delicacy will frequently not permit him to deny us what he would not grant to a stranger. I am very sensible that a proud and noble heart sacrifices more in receiving than in bestowing favours; though the latter be attended with great inconveniencies; but notwithstanding this, is there not always an obligation on one side, and among friends is not this the same with being onerous to both parties? Besides, benefactions which we receive render us very partial to our benefactors and operate like bribes, which alone appears to be a sufficient ground to wish that they might be totally banished from friendship. I would therefore advise you to be extremely nice with regard to benefactions bestowed on a friend, or received from him. It will be far more preferable on such occasions, particularly when pecuniary assistance is in the case, rather to apply to strangers than to a friend. Abuse not

the obliging disposition of your powerful friends by recommending the affairs of strangers. There are however means by which we can render a generous man, who is inclined to do good, attentive to such subjects as are deserving of his assistance. Marshal Keith was requested by a deserving officer to recommend him to Frederick II. king of Prussia. He returned no answer, but gave him on his setting out for Potsdam, a little bag of pease which he was to deliver to the king without a letter. Frederick was sensible that his friend would not have given such a commission to a man of the common class, and received the bearer into his service. More delicate and refined souls generally have a peculiarly secret language which is understood only by themselves. Yet there are instances in which we need not to hesitate applying to our friends; namely, when the assistance which we want is of such a nature as may be administered without great inconveniency to them; or when they can decline complying with our request without having the least cause to apprehend our being offended or distressed by a refusal, when we are in a situation which enables us occasionally to return their kind offices, when no other person can be so plainly convinced as our friend that affording us assistance will be attended with no risk whatever, or when our happiness depends on secrecy; when we cannot safely unbosom ourselves to a stranger, nor expect to receive assistance from any other person but from a friend, and assuredly know that he can run no hazard by assisting us. In all these and similar instances it would be committing an injury against the confidence we owe him, were we to conceal our distress from him.

§ XIII. Friends must be as careful as married people ought to be, in avoiding every thing that can render their conversation tedious and troublesome, and therefore should not meet too often, nor converse too

familiarly, which generally produces bad impressions. I would, consequently, advise you not to meet your friend too frequently, because this will render your society too common to each other, and produce too great a familiarity with those little failings and defects of which every mortal has a greater or less number, and which indeed do not forcibly strike us if we constantly live with a person, but eventually may become extremely detrimental to us should ill humour incline the mind to be offended at them. It is true that these disagreeable impressions are but of a short duration in noble and rational minds; and frequently but an interval of a few days is required to open our eyes, and make us sensible of the worth of our friend, and his superiority over those individuals whose society we have preferred in the mean time; it is, however, in all respects much better to shut our heart entirely against those untoward impressions; and this undoubtedly is in our power. Friends should therefore banish from their conversation that vulgar familiarity, that want of politeness, and that neglect of propriety of which we were speaking in a preceding chapter.

Finally, I advise you to lay no restraint upon your friend, and not demand of him to accommodate himself always to your whims and taste, or to shun the society of every person who is disagreeable to you.

Prudence requires also, that we should not use ourselves so much to the society of endeared persons as to believe that we could not live without them. No person in this sublunary world is the disposer of his fate. We must use ourselves to bear with fortitude separations by death and other incidents, and when we are possessed of some good, familiarize ourselves with the idea that we may soon be doomed to lose it. A wise man will never found his whole happiness upon the existence of a mortal being.

§ XIV. Even at the greatest distance always remain warmly attached to your friends, lest you should be suspected of having united yourself with them only

for the selfish purpose of enjoying the pleasure which their conversation afforded you. Be not so neglectful in your correspondence as many people frequently are. How easy it is to write a few lines. Who has so much business as not to have a quarter of an hour to spare every day? and how cheering for a distant friend, how beneficial to ourselves can a few tender and consoling lines sometimes be. I cannot admit of the excuse, that we frequently are in such a disposition of mind as renders us incapable of bringing our ideas in regular connexion upon paper. Letters to a confidential friend are not to be rhetorical exercises; every word which expresses the sentiments of our heart will be welcome to him; and this is, besides, the only means of consoling us in some degree, for the separation from people who are dear to our heart.

§ XV. Some people are as jealous in friendship as others are in love. This proves rather an envious than a tender disposition of mind. We ought to rejoice in seeing that other people are also sensible of the worth of the person who is dear to us, and that the darling of our heart is so happy as to meet with other people besides ourselves, to whom he can communicate his sentiments, and in whose company he can taste pure and innocent felicity. This will not render him blind to our perfections nor ungrateful to us, and can we add any thing to our intrinsic worth by shutting his eyes against the perfections of others?

§ XVI. All that belongs to your friend, his property, his civil prosperity, his health and fame, the honour of his wife, the innocence and improvement of his children, ought to be a sacred object of your care, and regarded as inviolable even by your most violent passions and desires.

§ XVII. Gifts, capacities and the manner in which men display their feelings differ very much. The man who talks most of his internal emotions and tender feelings is not always adorned with the nicest sensibility, nor is that person always the firmest and most

faithful friend that presses us with the warmest ardour to his bosom, and defends us with the greatest heat in our absence. All overstrained fervour is suspicious and liable to quick evaporation; quiet and silent regard is worth more than adoration and rapturous admiration. Therefore demand not of all your friends the same degree of external marks of friendship, but judge of their worth by the continued, unabating and faithful attachment which they display by facts which are free from adulation. But, alas! our vanity commonly judges of the worth of men by the degree of homage they pay us, and most people are but too apt to collect such friends around them, as afford an opportunity of showing themselves to advantage, and are willing to receive their words as oracles.

§ XVIII. Be not anxiously solicitous to court the friendship of others, nor obtrude your affection upon every good man. All sorts of intrusion are liable to raise suspicion, and the man who silently pursues the path pointed out to him by probity and prudence, and has a benevolent and fellow-feeling heart, never remains unnoticed, but meets, sooner or later, a congenial soul that knows how to prize his internal worth.

§ XIX. There are people who are entirely destitute of intimate friends, having only *acquaintances*, either because they have no susceptibility for the blessings of friendship, or can trust no living being, or are of a cold, intolerable, close, vain or quarrelsome disposition. Others are friends of all the world; throw their heart at the feet of every one, and for that very reason no one thinks it worth his while to pick it up. May none of my readers belong to either class!

§ XX. Mistakes and misunderstanding may arise even among the most intimate friends. If we delay to settle such differences in time, or suffer officious people to interfere, they will frequently produce lasting hatred; a hatred which commonly is the more violent the more tender and intimate our union was, and consequently the more cruelly we think ourselves

to have been imposed upon. It is truly lamentable sometimes to see that the most generous minds are thus implacably enraged against each other. I therefore conjure my readers to demand an explanation on the first appearance of dissatisfaction in a friend, without suffering a third to interfere. If you act up to this rule all differences will soon be settled, providing no ill will be at the bottom.

§ XXI. But how are we to act when our friends deceive us ; when after the lapse of some time, we perceive that our good nature has misguided and prompted us to unite ourselves with people who are undeserving of our friendship ? I cannot repeat too often that most frequently we have to accuse no one but ourselves, if on a more intimate connexion we find men different from what we expected at the beginning of our acquaintance. Partial sentiments, sympathy, similarity of taste and disposition, flattery, a secret impulse of the soul in those moments in which every one that feels for our fate appears to us as a benefactor : these and similar impressions on the mind prompt us to form of those people to whom we attach ourselves, such ideal notions as afterwards cannot possibly be realized. We think them to be as pure as angels, and afterwards are more intolerant to these favourites than to strangers, as soon as we perceive that they also have their weak sides and human frailties, because we think ourselves bound to resent our disappointment as a stain on our judgment and prudence. Form therefore no extravagant notions of the perfections of your friends, and you will not be astonished nor provoked at a human error which they may commit in moments of temptation. Treat them with indulgence ; as you may perhaps be in want of it yourself on other occasions. ‘ Judge not that you be not judged ! ’ And, besides, what right have you to expect that your friend should be immaculate ? What right have you to censure the morality of your friend, when he owes you nothing else but fidelity, love and kindness ? Who has

appointed you to be his moral censor? If you go in quest of a *perfect* man in this sublunary world, you will exhaust the enumeration of years without finding one.

Above all things, believe not every miserable insinuation which weak or wicked people may whisper in your ear to hurt your friend. People who to-day share their last morsel with a man whose perfections they speak of with enthusiasm, and to-morrow scorn him as the most contemptible impostor, because, perhaps, a spiteful old woman has told them some scandalous tale of him; people who are so weak as to waver in their faith in the honour and rectitude of an old and tried friend, because *report* accuses him of certain crimes—such unstable and fickle minds deserve to be pitied, while the loss of their friendship is real gain. Appearances are frequently deceitful; we may be placed in situations that render it impossible for us to elucidate certain steps even to a friend, and in which situations our known rectitude is the only proof to which we can appeal for substantiating our innocence; and, indeed, a man who knows our principles, and has experienced repeated and undeniable instances of our probity, can require no other vouchers for the guiltlessness of the heart of his friend.

§ XXII. But suppose our friend should really have degenerated so much as to have abused our confidence, and returned our friendship with ingratitude. In that case he undoubtedly ceases to be our friend, but nevertheless ought to be treated with as much forbearance and indulgence as we are bound to show to every other person who is a stranger to us. I think it is a mistaken delicacy, and generally the offspring of false pride, which does not permit us to acknowledge that we have erred, when we imagine we are bound to speak of such a traitor in gentle terms, because he was once our friend. The only motive which can actuate us to spare him, is the idea that the human heart in general is weak and liable to err, and that we may easily

carry our indignation too far, when a kind of vengeance is blended with our judgment of him. On the other hand, the circumstance in which *we* have been betrayed cannot aggravate his crime in the least, nor does it give us a right to declaim more violently against him than against any of those who betray *other people*, and virtue in general.

CHAPTER X.

On Conversation between Masters and Servants.

SECTION I.

IT is lamentable enough that the greater part of mankind is forced by weakness, poverty, tyranny and other causes to be subservient to the smaller number, and that the honest man frequently must obey the nod of the villain. What therefore can be more just than that those whom Providence has entrusted with the power to sweeten the life of their fellow-men, and to render its burthens easier, should make the best use of that fortunate situation.

§ II. It is however also true, that the majority seem to have been born to be slaves, and noble and truly magnanimous sentiments to be the inheritance of a small number only. But let us consider that the ground of this truth is founded rather on the defective education which the rising generation generally receive than on their natural disposition. Luxury, and its concomitant train, the despoilers of every age in

which they are fostered, create an enormous number of wants which render the majority of mankind dependent on a few. The insatiable thirst for gain and gratification produces mean passions, and forces us to beg as it were for those things which we imagine to be necessary for our existence; whereas temperance and moderation are the source of all virtues, and the precursors of true happiness.

§ III. Although most people should be callous against more refined sentiments, yet are they not all ungrateful towards those that treat them with generosity, nor are they entirely blind to all intrinsic worth. Count, therefore, neither upon the affection and respect, nor on the voluntary obedience of those that are subject to you, while they are conscious of being morally better, wiser and more skillful than yourself, and that you are more in want of their assistance than they of yours; while you treat them ill, reward them indifferently for essential services, and prefer the latterers amongst them to ~~frank~~ and faithful servants; while they have reason to be ashamed of belonging to a man whom every one hates or despises; while you demand more of them than you would be capable of doing yourself were you in their place; while you care neither for their moral, economical nor physical happiness, and allow them such scanty pay for their work as renders them desperate, tempts them to impose upon you, or at least deprives them of all comforts; while you pay no consideration to their corporeal infirmities, and dismiss them as soon as they grow old and infirm; while you do not suffer them to have sufficient rest and sleep; while you oblige them to wait for you in the streets at midnight, exposed to the inclemency of the weather, till you are pleased to withdraw yourself from the excesses of nocturnal revels, gaming parties and masquerades; while your ridiculous pride becomes an object of their merriment, or your passion impels you to curse and swear at them with the fury of a fish-woman, and while all

their attention cannot obtain one kind word from you. Frankness, probity, true humanity, dignity of conduct and confidence in all our actions are the safest means of gaining general regard, and the respect and affection of those that depend on us, see us frequently in various situations, and, consequently, cannot be deceived for any length of time. Experience teaches us, that servants who have remained some years in a family will generally take after their masters, and copy the manners which prevail in the family. A bragging valet is generally the servant of a boaster; modest masters have civil servants, and the domestics of quiet and regular families are generally well behaved and diligent people; quarrelsome and dissolute servants are generally to be met with in houses where contentions and licentiousness prevail. A good example, therefore, is undoubtedly the best means to render our domestics virtuous and useful; whereas harsh and tyrannical treatment cannot but render them stubborn and disaffected to their tormentors.

§ IV. It is extremely imprudent in a master to expose knowingly all his weaknesses to his servants, to make them privy to all his private affairs, and to use them to extravagance by too high salaries. It is equally imprudent not to occupy them properly, to leave every thing to their discretion, to intrust them with large sums of money and great stores of provisions, wine, &c. and thereby tempt them to defraud us, and to injure our authority over them by too much indulgence, and being too familiar with them. We scarcely meet with one amongst an hundred of that class who would not abuse such a thoughtless indulgence, which is far from being the best means of gaining their love and affection. A benevolent, serious, firm and consistent conduct, which must not be confounded with stiff and overbearing solemnity; good and prompt payment, which is proportionate to the importance of their services; rigorous punctuality in enforcing the regularity to which they have bound themselves; kindness

and affection, when they make a modest and reasonable request ; moderation in the exercise of our authority ; a just regard to their abilities in the distribution of labour ; a proper allowance of time for innocent recreations, and the improvement of their abilities ; attention to their wants ; rigorous injunction of cleanliness in their dress and propriety in their conduct ; readiness to sacrifice our own interest, when we can contribute to the improvement of their situation ; paternal care for their health and morals,—these are the only means of obtaining good and faithful servants and of insuring their affection. To this I beg leave to recommend the not keeping too many, but to employ properly and usefully as well as treating and paying well the few domestics your rank in life may require. For the more servants you have the worse you will generally be served.

§ V. Our fashionable mode of life has deprived us of one of the first and sweetest relations, namely, that which subsists between the head of a family and the inmates of his house, which happy relation, when in perfect harmony, is replete with every comfort and productive of the highest dignity. The rights and pleasures which a father of a family is intitled to claim, have but too generally disappeared, and the domestics are looked upon no longer as members of the family, but considered as hirelings whom we may discard at pleasure ; while they, on the other hand, may leave us as soon as they have a prospect of finding elsewhere more liberty, ease or better pay ; this refined age having taught us to discontinue living amongst them, and to see them only when we give the signal of the bell for their creeping from their frequently dirty and unhealthy cells to receive our commands. Such a loose connexion, formed only for an uncertain space of time, draws a line of demarcation between the interests of both parties ; the master endeavours to procure hirelings at the possibly cheapest rate, unless vanity or extravagance prompt him to pay extraordinary wages ;

and but few regard the fate which these poor beings may expect when old age and infirmity shall render them unfit for servitude; while the servant, who is not ignorant of such unworthy treatment, and in consequence of his precarious expectations is but too frequently tempted to rob his master whenever he can do it with security; and thereby save, if possible, something for a rainy day. It is obvious what a baneful influence this must have upon the moral character, on mental improvement, and upon mutual confidence and affection. It would indeed be unjust to maintain that all masters and mistresses behave in such an inhumane and unnatural manner to their servants: but where can we find in our degenerated age masters who assume the characters of fathers and instructors of those that serve them, who delight in assembling them together to improve their minds by wise and kind discourses, encouraging them to take care of their moral character, and to provide for their future eternal welfare? It cannot, indeed, be denied that few of those that serve in the families of people of inferior rank have had an education that will render them sensible of the value of such condescension, or capable of making a proper use of it; but what can prevent us from educating our servants ourselves, treating them like our own children, and rewarding them in proportion to their merits and our abilities? I know, indeed, from experience, with how many difficulties and inconveniences such an undertaking is attended. It miscarries frequently; our labour is oftentimes unsuccessful, or not properly estimated. This, however, is often owing to our own imprudence and erroneous conduct; for the lowest menials are not always so ungrateful as we are apt to think. We sometimes give them an education altogether inconsistent with their situation, and thereby render them dissatisfied with their station, instead of laying a solid foundation for their happiness; or we treat them as children when they are arrived at years of maturity. They, as well as all other rational

beings, have an innate desire for liberty; they imagine, by quitting our service, to shake off an onerous yoke, and believe they have no farther occasion for our protection, but are able to be their own counsellors and governors. Yet, in the course of time, they frequently repent having left us on experiencing the difference between a kind father and an imperious master, and on having acquired lively and *just* notions of *real liberty*. An unknown good always appears more preferable to us than that to which we are used, how excellent soever it be. In doing good in this world we must not count upon success and gratitude, but perform it merely from a love of our duty. Yet, not all labour which seems to be lost is entirely fruitless, as the effects of a good education frequently shine brilliantly when least expected. It is also extremely sweet to sow and plant for others, while the enjoyment of the fruits we have raised affords but a very common pleasure.

§ VI. A father of a family has a just right to demand of his servants to perform all their duties with care and fidelity; but he ought never to suffer himself to be impelled by the fervour of passion to vent his indignation at his domestics by swearing at them, calling them names, or even striking them. A generous mind will never demean itself so low as to ill-treat those that have not the power of defending themselves.

I must also observe on this occasion, that it is extremely hard for servants to have part of their scanty wages deducted for trifling damages which they have caused by their inadvertency; for instance, when they have broken some piece of furniture. As for the rest, prudence requires we should animate our servants with such a degree of confidence in our candour and indulgence, as to inform us instantly when any thing is lost or has been broken, that we may repair the damage as soon as possible, and never suffer our domestic inventory to be defective; as for instance, when

one or more cups, dishes or glasses of a complete set are wanting, the rest will not be taken so much care of as before, and the whole set will soon disappear to the great injury of our purse.

§ VII. Strange servants ought in every respect to be treated by us with civility and kindness, as they are free people with regard to ourselves. To this we must add, that many servants have much influence with their masters whose favour we wish to preserve, as the voice of the lower class frequently becomes extremely dangerous to our character, and finally that that class takes an adverse conduct more unkindly, and is easier provoked than persons of a polite education, who are thereby induced to overlook trifling offences.

§ VIII. It will not be deemed a deviation from the purpose of this work, if I here warn my readers against loquacity and familiarity in their conversation with hair dressers, barbers, milliners, mantua makers. This class of people (with some few exceptions) are very apt to communicate the courses of one customer to another, to intrigue, to boast of the confidence reposed in them by their superiours, and to propagate tales and suffer themselves to be employed in numerous mean offices. It is therefore prudent to keep them at a respectful distance.

§ IX. Domestics are apt to think that purloining articles of provision, as coffee, tea, sugar, &c. comes not under the denomination of theft. Although this cannot be justified by any means, yet it is the duty of masters and mistresses to remove all opportunities which could tempt their servants to commit such acts of dishonesty. There are two means which are most conducive to effect this; namely, temperance and unshaken dominion over the desires of sensuality; and from time to time, a voluntary gratification of those wishes which could tempt them to commit an act of dishonesty.

§ X. It is now requisite I should advance something concerning the conduct of the servant towards the master ; but as I shall have an opportunity of discussing this point more at large, when treating on the conversation of the Great and the Rich, I shall therefore confine myself at present to a few general observations on that head.

All those that serve are bound to execute the duties they have engaged to perform with the greatest and most strict fidelity ; I would consequently advise *their* doing too much rather than too little, promoting the interest of their masters as diligently as their own, acting always with such candour and being so regular and exact in the execution of their task, as to be enabled at all times to give a cheerful and satisfactory account of their conduct to their superiours : never to make an improper use of the confidence of their master ; not to disclose the errors and defects of those whose bread they eat, nor to suffer themselves to be tempted by their passion to violate the respect which they owe those to whom Providence has subjected them. It is, however, also necessary for servants that they should always conduct themselves with so much dignity as will prevent their masters treating them with contempt, or exacting services of a degrading nature of them ; but only such as will impel them to feel a certain degree of regard for them, notwithstanding the line of demarcation which civil order has drawn between them. I must also caution servants not to suffer themselves to be tempted by imposing appearances to change their situation, for the sole reason of bettering themselves ; because every station has its peculiar inconveniences which we cannot discern at a distance. Should a servant, notwithstanding such a prudent and honest conduct, have the misfortune to serve a hard, ungrateful and imperious master, his own safety and happiness requires he should have recourse only to mild and respectful remonstrances, and if these should not succeed, to submit, without murmuring and idle

complaints, to his hard fate, until he can obtain a better situation; prudence ought to teach him, that it would be dangerous and useless even to think of revenging himself for the injuries he may have suffered in his former place, by complaining of them to his fellow-servants or other people, in detailing odious tales, or having recourse to malicious aspersions. Instances may, however, take place in which the injured honour of a servant, renders it necessary for him to demand a public reparation of his powerful oppressor, and in such a case he ought to meet his tyrant firmly and frankly, confiding in the justice of his cause, in the aid of Providence and the protection of the law and good men, not suffering himself to be deterred neither by fear of men, nor poverty, nor art, from rescuing his honour, although the powerful villain should be able to rob him of every thing else.

CHAPTER XI.

On Conversation with Landlords, Neighbours, and those that live with us in the same House.

SECTION I.

YOUR neighbours and the inmates of your house have, after the members of your own family, the nearest claim to your advice and assistance. It is extremely grateful, in town as well as country, to have an opportunity of cultivating an unrestrained, amicable and familiar intercourse with worthy neighbours. Many

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instances occur in human life in which immediate, though trifling assistance is highly acceptable to us, especially when oppressed with sorrow, we pant after the society of a good man whom we need not seek at a distance; or when we wish to divert our mind, after the fatigues of our occupation, by conversing with a person of a sensible and rational disposition. I would therefore advise you not to neglect your neighbours if they be obliging and sociable. It is an opinion very prevalent in large cities, that it is unbecoming a man of rank and fashion to exhibit so friendly a deportment to those who live with him in the same house; this notion, however, is extremely absurd, and I know not why I should ride some miles when the amusement I am hunting after may easily be had at home; or why I should post all over the town to solicit a kind office, if a person live near me who would execute it cheerfully were I in possession of his friendship and affection.

§ II. I must, however, caution my readers against intruding themselves upon those who live in the same house, and cannot escape their importunities, also against prying into their actions, interfering with their private affairs, watching their steps, or divulging trifling irregularities and errors which they discover in their conduct. As servants are particularly prone to do these things, we ought as much as possible to prevent their giving way to so despicable a spirit of low intrigue, and to use every means which prudence suggests for banishing all descriptions of tale-bearing from our house.

§ III. There are civilities which we owe to those that live with us in the same house, and also to neighbours; civilities, which in themselves appear to be trifling, but nevertheless contribute very much to preserve concord and render us beloved, and therefore ought not to be omitted. As for instance, we ought not to disturb our neighbours, or those that live with us beneath the same roof, by loud and late rappings

at our door, or riotous noise in our house; nor to look inquisitively into the windows of those that live opposite us, nor to throw rubbish into the yards or gardens of our neighbours, but avoid every thing that can give the slightest offence to them.

§ IV. Some people are so indelicate as to think they have a right to spoil hired houses, furniture, gardens, &c. because they pay a rent so extravagant that it will be sufficient to indemnify the owner for such losses. But how is it possible that a man who has had a good education can find pleasure in wantonly spoiling the property of another, or vexing any one without a prospect of deriving the least benefit from it, but must thereby eventually render himself hated? Punctuality in the payment of our rent, civility to the landlord, regularity, cleanliness and a nice attention to his interest, are a great recommendation to others, and will prompt them to receive us more cheerfully, and at a less extravagant rent into their houses than those that are richer and of a higher rank.

The landlord, on the other hand, ought also to be civil and just to his tenant, and not to quarrel at every trifling accident, which might have happened had he inhabited his house himself.

§ V. When a misunderstanding takes place among people who inhabit the same house, prudence requires they should endeavour to settle it as soon as possible; for nothing is more painful to a sensible man, than being obliged to live beneath the same roof with people against whom he has conceived a secret aversion.

CHAPTER XII.

On the Relation between Hosts and Guests.

SECTION I.

IN ancient times men had high notions of the rights of hospitality. These notions are still prevalent, and the rights of hospitality held sacred in countries and provinces which are less populous, or where the manners are more simple, and wealth, luxury and corruption less predominant. In our great cities, however, where the influence of fashion and refinement begins gradually to expel all principles of generosity, the laws of hospitality are considered only as rules of civility, which every one according to his circumstances and inclinations, acknowledges more or less, or entirely neglects. To confess the truth, it is indeed pardonable in a prudent man if he, in our profligate age in which good nature is so frequently abused, be more than usually circumspect in exercising the laws of hospitality, and carefully consults the state of his purse before he opens his house, pantry and cellar to every idler and cringing parasite. When speaking of hospitality, I do not point at that which is exercised by the great and rich; for with them a propensity for amusement, vanity and splendour regulates every thing in the most sumptuous manner, and he that gives knows as well as he that receives, to what account this ought to be put, and in what point of view he is to behold it. I shall at present confine myself entire-

ly to hospitality as it is exercised by persons of the middle station, and give some rules which are applicable to this object.

§ II. Administer the little which you can sacrifice to hospitality in a becoming manner, *i. e.* with propriety, cordiality, and a cheerful countenance. When you are treating a friend or a stranger, endeavour rather to display regularity and good will than splendour. Hospitable reception is particularly calculated to recommend us to travelling strangers. The principal object of their wishes is not a sumptuous meal, but rather to be introduced to good families, and thus obtain an opportunity of collecting the intelligence which they want to gather on their travels. Hospitality to strangers is therefore very much to be recommended.

Be careful not to betray marks of distress when you are surprized by an unexpected visit! Nothing is more unpleasant and painful than to perceive that the man who admits us to his table, does it with reluctance and merely out of civility, or that he expends more on our account than his circumstances render convenient; that he incessantly whispers something into the ear of his wife or his servants, or scolds them when a plate is misplaced or something is wanting; when he must run up and down stairs to order every thing, and thus is prevented sharing in the pleasures of the company; when he himself treats us cheerfully, but his wife counts every morsel and every glass of wine we take; when so little is in the dish as renders it difficult for the person who carves to help each of those that are at a table; when the host or his wife presses us constantly to eat and drink; and finally, when we must be witnesses of the dissensions which prevail in the family, or of the confusion and disorder that reigns in the house. In a word, there is a manner of displaying hospitality which gives a higher value to a frugal meal than a sumptuous feast would have done under different circumstances. This depends very

much on the conversation which is carried on at table. We must therefore understand the art of conversing with our guests on such subjects only as give them pleasure, and in a great and mixed company start such discourses as are generally interesting, and afford to all that are present an opportunity of showing themselves in a favourable light. We must encourage the timid and exhilarate the melancholy. Every guest ought to have an opportunity of conversing on some topic which he is fond of discourse of. Knowledge of the world and of men, will in particular instances be our best guide. We must be all eye and ear, without betraying a *studied* attention or a *painful* exertion, and afford to our guests no cause to suspect that our politeness does not flow from the heart, but originates only in a desire to prove that we know how to behave properly. I must also advise you, not to invite or place such people near each other at table as are utter strangers, or even enemies, or do not understand one another, and are thus rendered incapable of enjoying the pleasures of conviviality. But all these marks of attention must be shewn in such a manner as not to be more painful than pleasing to our guests. Should we have committed the mistake of inviting a friend on a wrong day, or our servant have delivered the card of invitation to a wrong person; he ought, nevertheless, not to have the least cause to perceive that he comes unexpectedly; at least we must not let him see that his presence distresses us. Many people amuse themselves and others best when they are invited to large companies; whilst others appear to greater advantage when in small parties. To all this we ought to pay the strictest attention. Every one who is in your house, for a shorter or longer time, though he be your mortal enemy, must be protected while he is beneath your roof against all kinds of injury and persecution, which others may be inclined to commit against him. Every one that is admitted to your house, ought to feel himself as free in it as if he were at home. Let him have his own

way, do not haunt all his steps when he wishes to be by himself, and do not demand of him to amuse you for the victuals which you gave him, and thus to pay for the kindness he receives; and finally, relax not in your civility and hospitality if he should stay longer than you expected, but show him the very first day neither more nor less politeness than you can continue to display if he should stay longer than is agreeable to you.

§ III. Good breeding requires that we should not intrude ourselves upon others, and have sense enough to perceive how long our presence in a house will be agreeable and burthenfome to no one. People are not always disposed or in a situation to see visitors, or to entertain them long. We ought therefore not to pay an unexpected visit to people who live not on a grand footing, or invite ourselves to their table. We are bound by all the ties of honour and gratitude to be as little burthenfome as possible to a man who is hospitable to us. When our host has occasion to converse with his people on family affairs, or is engaged in domestic business, we ought to retire till he be again at leisure. It is a sacred duty of a guest not to pry into the secrets of the family with whom he lives, to accommodate himself to the customs of the house as if he were a member of the family, to demand little attendance, to be temperate, not to disturb the domestic peace of his host by his whims or ill humour when he thinks sufficient attention is not shewn him, nor to speak abroad in a ridiculing and sneering manner of scenes which he has witnessed in the house of his entertainer.

§ IV. There are also people who put such a high value on the hospitality they shew to us, as to expect being praised and flattered for their kindness, and that we should humour all their whims. This undoubtedly is very unjust. A temperate man who visits us expects no more than a comfortable meal; and this he can easily have at a cheaper rate. While the great,

er display of provisions we find on the table of our entertainer is not worth such a sacrifice ; and the time we spend at the house of a friend is, undoubtedly, more precious to us than all the delicacies which his table abounds with can be to him.

CHAPTER XIII.

On the Relations between Benefactors and the Objects of their Kindness, as well as between Instructors and Pupils, Creditors and Debtors.

SECTION I.

GRATITUDE is a sacred duty ; therefore honour the man who has been kind to you. Thank him not only in terms which express the warmth of your gratitude, but avail yourself also of every opportunity to serve and to be useful to him in return. Should you however have no opportunity of doing it, you ought at least to display the gratitude of your heart by the kindness of your conduct towards him. Be not however too punctual in proportioning your conduct to the magnitude of the kindness you have received, but to the degree of good will which your benefactor has displayed. Cease not being grateful to him, although you should have no further occasion for his assistance ; and let not the recollection of his beneficence slip your memory when misfortunes have eclipsed his greatness and deprived him of his external splendour.

§ II. Never stoop to low flattery, either to obtain assistance, or to return the protection of a bad man by

mean servility. Be a bold censurer of injury whenever duty and probity demand it, and let no bribery silence the impartial voice of truth. You repay amply the kindness of your benefactor, when in return you fulfil the duties of a sincere friend, and tell him frankly what is salutary and necessary for him to know, though you should run the risk of forfeiting his protection and being suspected of ingratitude. Suffer no one to boast of his esteem for you, and of his having defended your character against the malice of others as an act of condescending kindness; for if you was deserving of it, he merely observed a duty which we owe even to our enemies; and if not, he did not act as a just and judicious man ought to behave even to his best and dearest friend.

§ III. It is extremely distressing to a sensible man to discover that a person to whom he owes many obligations has a bad character. This painful sensation we may frequently escape by accepting as little assistance from others as possible. Yet it cannot always be avoided. Therefore should you be under the necessity of accepting kind offices of a really bad man, I would advise you to treat him with as much forbearance as is consistent with probity and a prudent love of truth, and to be silent as to the defects of his character; but only as long as silence will be no crime; for in that case, all considerations of delicacy must cease. As there is a difference between those that dispense benefactions, so there is also a material one between the benefactions themselves. There are trifling kind offices which we may receive without fear even from the worst characters. It will be their fault, if they rate them higher than they ought to be valued. In more momentous instances, particularly when you cannot foresee that you shall ever be capable of returning kind offices, I would advise you not to accept them at all under such circumstances.

§ IV. The manner in which we dispense benefactions is frequently worth more than the action itself.

It can enhance the value of every gift, as on the other hand, it can also deprive it of all merit. Few people are properly acquainted with this art; it is however of the last importance we should study it, as it is the duty of every sensible man to learn to do good in a noble manner; not to offend the delicacy of the person to whom we are kind, nor to impose too onerous obligations upon him; to upbraid him neither directly nor indirectly with the benefactions which he has received from our hands; to spare the object of our kindness the painful necessity of thanking us in an humiliating manner; not to court expressions of gratitude, yet nevertheless not to deprive a grateful mind of the opportunity of giving vent to its dutiful sentiments. A man who gives opportunely, unsolicited and cheerfully, bestows a twofold kindness on the person who is in want of assistance. Therefore give willingly! It is an heavenly pleasure to give as well as to embrace an opportunity of promoting the happiness of a fellow-creature. Be at all times ready to oblige others, but do not indiscriminately lavish away your benefactions. Be ready to serve others; but never intrude your services on any one. Be not solicitous whether your kindness will meet a grateful return or no! Display the nicest delicacy in your conversation with those that owe obligations to you, lest they should suspect you of wishing to be repaid for your kindness, to be desirous of making them sensible of your superiority, or of taking greater liberties with them, because they are bound by gratitude to be silent. Do not repel the distressed from your door! When you are requested by any person to give advice or assistance, you ought to listen kindly, attentively and with fellow-feeling to his tale. Let him speak without being interrupted; and if you cannot comply with his request, inform him frankly and without bitterness, of the cause which prevents you from realizing his expectation. Take great care to avoid all ambiguous subterfuges and deceitful promises!

§ V. No benefaction is superiour to that of instructing and cultivating the mind of others. Every person who has contributed any thing towards making us wiser, better and happier, has the strongest claim to our everlasting and warmest gratitude. Although he should not have exerted himself to the best of his abilities, yet we ought not to be ungrateful for the little improvement which we owe to him.

People who have devoted themselves zealously to the important occupation of educating the rising generation, generally deserve being treated with peculiar regard. To form and cultivate the mind of man is indeed a most difficult and arduous task, the accomplishment of which cannot be rewarded with money. The schoolmaster of even the most insignificant village, who executes the duties of his calling with faithful diligence, is unquestionably one of the most useful and important persons in the State; and as his income generally is scanty enough, it is but just we should endeavour to sweeten the laborious life of such an useful member of society by treating him at least with due respect. It is highly disgraceful to parents to treat the instructor of their children as a sort of menial servant. Oh! that parents, who are not sensible of the meanness of such a conduct, would for a moment reflect upon the baneful influence which it must have on the minds of their children. It grieves me when I see a worthy governor or governess sit mute and spiritless at the table of their purse-proud patron, where they dare not take a share in the conversation, or are afraid to put themselves in any respect on a level with the rest of the company, while even the children under their care are treated by their parents, the servants and strangers as their superiours in rank, although they ought to be considered as the greatest benefactors of the family, if they acquit themselves faithfully of their important charge.

It cannot indeed be denied that there are many tutors who act so unworthy and pitiful a part when out

of their study, as to justify, in some degree, the neglect they experience in the drawing room and at the table of their patron; however, this cannot invalidate the arguments which we have alledged, for commanding a respectful treatment of those persons to whom we have intrusted the education of our children; and it reflects the highest disgrace upon parents who select such raw and unpolished hirelings to undertake a task which requires no small degree of urbanity and mental as well as personal accomplishments.

Should you be so fortunate as to have met with a worthy man who undertakes the momentous charge of educating your son, you ought not only to treat him with peculiar kindness and distinguished marks of respect and gratitude, but also to give him full liberty to follow his own plan of education without any contradiction; and as you intrust your child to his care, to transfer the most material part of your paternal authority to him—Yet, as all this is fitter to be treated upon more at large in a book on education than in these volumes, we shall drop this point and make a few observations on the relation between Creditors and Debtors.

§ VI. Humanity and prudence require we should be civil, just and kind to our debtors. It is a very reprehensible principle to think that a person who owes us money has thereby become our slave, that he must take up with all sorts of humiliation, that he is not at liberty to decline complying with any demand which we may think proper to make, and, in general, that the pecuniary assistance we afford to our fellow-creatures can authorize us, at any time, to look contemptuously down upon them, and to treat them as our inferiours.

Pay your creditors punctually, and be faithful to your promises; confound not the honest man who lends on moderate interest to gain a livelihood by it with the extorting usurer, and you will always find people who are ready to assist you in pecuniary matters.

CHAPTER XIV.

On our Conduct towards others in various and peculiar Situations and Relations.

SECTION I.

VEX and distress no person premeditatedly ! Be benevolent, obliging, just and prudent in your conduct, open and frank in your dealings with others, and carefully abstain from all ambiguities and cunning artifices. Take no step that would be injurious to others. Disturb the happiness and peace of no person. Calumniate no one, nor reveal the faults of any of your fellow-citizens if you have no undoubted cause, or the happiness of others do not impel you to speak of them. Notwithstanding this wise and prudent conduct, should envy and malice still persecute you, you will then at least have the consolation of suffering innocently, and of having afforded your enemies no just cause for hating you.

It is not always in our power to render ourselves beloved, but it depends at all times on ourselves not to be despised. General applause and praise are not necessary to render us happy. Even the knave cannot help respecting a really wise and virtuous man, and two or three sincere friends are sufficient to cheer our path through life.

If you wish to converse without fearful restraint with others, you must accustom yourself to being unconcerned when *all* those with whom you are connected are not sensible of your virtue and talents. The more apparent our abilities and accomplishments are, the

more ought we to stand prepared for being an object of the malice and envy of bad and weak men; and we may receive it as a general principle, that those whose conduct is approved of by the unanimous voice of all classes are commonly men of indifferent talent, possessing no character, or mean flatterers and hypocrites. It is, indeed, no very difficult task to ingratiate ourselves with men, even with those who are most violently prejudiced against us, and we may frequently gain our end by one private conversation, particularly when we are acquainted with their blind side, and regulate our discourses and actions accordingly. However, this is a contemptible art, and unbecoming an honest man. And what need we to care whether people who do not know our heart, and perhaps have never seen us, are prejudiced against us by the clack of an old gossip or no?

Never complain of persecution and the malignity of your enemies, if you wish not to increase the number of the latter. There is always a number of cowardly and mean reptiles sneaking about, who have not the courage to attack a worthy man publicly, but will instantly assail you when they perceive you are helpless, timid and cast down; and this class of people, however insignificant they may appear to you, can cause you more distress and vexation than you imagine. A man of spirit and firmness must be his own protector. Display confidence in yourself, and you will check a whole army of knaves. Besides, we have too much struggling in this world, not to have the strongest reason for looking to ourselves for resources of defence; and every good man is so much occupied with his own concerns, that it is mostly of no avail to look out for allies, especially as these will generally leave us to shift for ourselves as soon as their own security is at stake. The man who makes pretensions of not perceiving that he is persecuted, and uniformly displays satisfaction with his lot, and speaks of his friends, is thought to be a powerful ally whom it is

dangerous to offend; whereas the person who complains of his lamentable fate, and the rancour with which he is persecuted by his enemies, exposes himself to the attacks of every one that delights in mischief.

Check your passion, and use no rude expressions against your enemies in your discourses or writings; and if ill-will and passion should actuate them (which is generally the case) it will be prudent in you to enter into no explanation whatever. Bad people are punished best by contempt, and the safest way to refute tale-bearing, is to show that we do not mind it.

Should you therefore be calumniated, innocently accused, and your principles misrepresented, I would advise you to exhibit a certain degree of honest pride and dignity in your conduct, and leave it to time to convince the world of your innocence.

All knaves are not insensible to a noble, generous and frank treatment. Therefore use these weapons as long as possible in defending yourself against your enemies. They will not fear your vengeance, but will tremble at degrading themselves in the eyes of the public, by continuing to persecute a man who is generally respected.

Should they be rendered more impudent and daring by your silence, it will be prudent in you to make them sensible that you *could* resent their malice, if you were *inclined* to hurt them. But beware of having recourse to crooked means in attempting to check their malice. Never call bad people to your assistance against them, nor associate with one rogue to defeat another, but face them singly with frankness, firmness and spirit. It is almost incredible how easily one man, who has a good conscience and a noble spirit, can defeat a numerous crew of cowardly knaves.

Scorn only powerful and overbearing enemies, but spare the conquered and unfortunate foe, and be silent of the injuries which he has committed against you as soon as he is no longer able to hurt you, and

has lost the good opinion of the public; for your innocence will finally be brought to light, and then enjoy your triumph with moderation and modesty.

Be always ready to be reconciled to your enemy, and when all differences between you and him are settled, try to forget all injuries which you have received from him, although you should have reason to apprehend that he will avail himself of the first opportunity that offers itself to repeat them. Be upon your guard, but *display* no diffidence in his sincerity! It is better to be innocently offended a second time than to offend, provoke and discourage, in a single instance, a man who sincerely wishes to be again on amicable terms with you. But we must also be able to forgive a foe, without being first solicited by him.

We frequently have the best opportunity of forming a proper judgment of the temper of a man when he has offended us; and I would advise you carefully to observe whether such a person endeavours to soothe your resentment, whether he does it soon after the offence has been committed, or at a later period, publicly or privately; whether he is actuated by obstinacy or timidity in his remissness to give you a speedy and public satisfaction; whether he takes no step at all to regain your good opinion, shuns you and becomes your avowed enemy; whether this proceeds from thoughtlessness or rancorous malice, or whether he endeavours to palliate his offence, has recourse to artful ambiguities, and strives to put the injury you have suffered in a false point of view, to make others believe that he has not wronged you? Such features assuredly indicate in the years of childhood what will be the prevailing disposition at a maturer age.

When you have offended a person, you are bound by the laws of prudence and justice to repair the injury which you have committed with manly frankness, and as soon as possible. It is impossible for me here to give you rules for all individual cases; I shall therefore only observe on this occasion, that there are peo-

ple who by every little condescension on our part are rendered so overbearing and prone to injure us, as makes it necessary for us not to humble ourselves too much when we have offended them slightly, but rather to endeavour making them forget the offence by behaving with more prudence and circumspection in future.

The greater the man is who is persecuted by enemies, the more necessary will it be for him to observe these rules. A minister is sometimes ruined by very little people, whose influence he treats with scorn, merely because on the first attack, he betrays timidity and want of self-confidence.

As for the rest we may justly maintain, that our enemies frequently are our greatest benefactors without intending it. They render us attentive to those faults which our vanity, the indulgence of partial friends, and the mean servility of flattering parasites, conceal from our eyes. Their aspersions animate us with an ardent zeal to apply additional diligence, to deserve the approbation of good men, and by watching all our steps, they teach us to be careful not to lay our weak side open to their attacks. No animosity is more violent than that which sometimes takes place between intimate friends. Our vanity is hurt in that case; we are ashamed to have been trifled with by a villain, and take all possible pains to place his character in the most odious point of view, in order to justify our conduct in the eyes of the world. It is a lamentable spectacle to see how much in that case, even the best of men when once provoked endeavour to vilify each other merely to palliate their conduct. But as we have already given some rules on the conduct we have to observe towards former friends after a rupture, we must therefore refer the reader to the ninth chapter, where they will be found.

§ II. We are frequently at a loss how to behave, when our situation compels us to converse with people who are at enmity with each other, as we generally

offend one party by being on an amicable footing with the other, or provoke both, when, unsolicited, we thoughtlessly interfere with their differences : to obviate this, I beg leave to offer to my readers the following rules of prudence :

As much as possible avoid being connected at the same time with two parties that hate each other. But if you should not be able to prevent this, without suddenly breaking off a connexion which you have cultivated for some time, prudence bids you not to suffer yourself to be implicated in their differences, and to desire their not mentioning them in their discourses with you. This rule is of peculiar importance, when people have lived a long time on an intimate footing, but suddenly fall out. Be entirely passive when one complains to you of the other. No matter whether he have used a harsh expression in the heat of passion and afterwards be reconciled again to his adversary, or whether his resentment change into a permanent hatred ; on mature consideration in either case, he will be offended at your having interfered in his quarrel.

But if you cannot avoid this, you will do well not to have recourse to double dealing, but forbear speaking ill of one party when you are with the other, and using the same language with regard to the latter when conversing with the former ; and when you cannot help giving your opinion, do it as is becoming an honest and just man.

More disgraceful still than such duplicity is the conduct of those who, in order to fish in troubled water, or to obtain some consequence, or impelled by delight in doing mischief, or by the spirit of intrigue, add fuel to the flame, thereby fomenting mutual animosity.

Do not suffer yourself to be persuaded to make an attempt at reconciling two contending parties, if you be not convinced that you have to deal with worthy characters who are ready to listen to the voice of reason, and have been mutually provoked by a misunderstanding which may easily be cleared up by the inter-

ference of a third person : but if on the contrary, you perceive that ill will, selfishness, an unsociable temper or unbridled passions be the original sources of their animosity, and consequently their temper leaving no hope for a lasting reconciliation ; under such circumstances a mediator always risks offending one or both parties. If, finally, it should be utterly impossible for you to avoid declaring decidedly for one party or the other, you ought not, as narrow minded people generally are accustomed, to side with the stronger against the weaker party, or to temporize in hope of seeing who will be the conqueror, and then leave the oppressed sufferer to shift for himself ; but to decide with justice and equity, without respect of persons or the least regard to friendship, flattery and consanguinity, to give your opinion as a man in favour of that party whom your unbiassed judgment declares to be in the right, and to stand by him firmly and faithfully whatever the consequences may be.

§ III. But let us now inquire how we are to regulate our conduct in our conversation with *sick* and *suffering* people ? If my readers have ever experienced what an unspeakable comfort a careful, patient, and cheerful attendance affords in sickness, and under the torture of bodily pains, they will not blame me for saying a few words on the subject.

There are diseases in which diversions of the mind and a cheerful conversation contribute more than any thing else to restore the health of the patient, while on the contrary, other diseases are of such a nature as require rest and silent attendance as the only means which can afford ease to the poor sufferer. We must therefore carefully consider, which kind of treatment is most applicable.

I cannot but confess that I always preferred, in dangerous diseases, the attendance of hired nurses to the anxious and good natured intrusion of beloved friends. The former are trained by experience to all the services of the sick bed, and execute them with unshaken

patience, equanimity and strict punctuality, are not provoked by our whims and little affected by our sufferings; while the latter are frequently troublesome to us by their officious zeal, particularly when our nerves are highly irritable; are over cautious in tendering their assistance, provoke our impatience by their unremitted inquiries, and encrease the acuteness of our sufferings by the warmth of their fellow-feeling so visibly depicted in their countenance; to which we must add, that the fear of troubling them too often, and the apprehension of offending them by betraying our dissatisfaction at the mistakes which they commit, lay a most painful restraint upon us. Therefore, if you be desirous of attending yourself upon your sick friend you must endeavour to imitate the example of experienced nurses,—be as little troublesome to the patient as possible, perform every thing he desires in the manner which seems to please him best, and be not out of humour should he sometimes be fractious, quarrelsome and difficult to be pleased. We can form no adequate idea of the feelings of a person who languishes on the bed of sickness, nor can we conceive how powerfully the disordered state of his frame operates on his mind. Yet a man who is attentive to his own self, can attain a high degree of dominion over his whims and humours, and even in violent diseases exercise so much self-denial as not unnecessarily to tease those persons who attend him with tender care.

Do not encrease the sufferings of a sick person, particularly of one that is of a weak and irritable temper, by useless complaints and an anxious conduct! Talk not of subjects which would be disagreeable to him even if he were well; as for instance, of domestic troubles, death, &c. nor of pleasures of which he cannot partake.

We ought not indeed to ridicule people who only *imagine* themselves ill; nor is it advisable to attempt convincing them they are well; because this produces just the contrary effect. But also we ought not to

confirm them in their folly. When reasonable remonstrances are of no use, it will be best to show no compassion, to return no answer to their complaints, and when the disease has its seat in the mind, to divert their thoughts by prudently selected amusements.

There are people who imagine to interest others for themselves, by pretending to be of a nervous and sickly disposition. This is a foolish weakness. Mental and corporeal weakness may indeed sometimes make a favourable impression upon effeminate coxcombs, but it will never be a recommendation with a man of good sense; and people of that class ought to consider, that it is by far more preferable to excite admiration than compassion, and that nothing is more interesting than the sight of a being whose form and actions bespeak unimpaired vigour, and a high degree of mental and bodily health.

In diseases where the mind has a powerful influence on the body, and mental sufferings encrease the evil and retard the recovery, we must exert all our abilities, and rouse our whole liveliness into action in order to recal serenity, spirit, comfort and hope into the heart of our sick friend.

§ IV. People who groan under the heavy pressure of adverse fate, who are persecuted by the malice of men, reduced to poverty, neglected, or have strayed from the path of truth and virtue, have a just claim to our compassion, and ought to be treated with kind forbearance and humanity.

Assist the *poor*, if Providence have granted you the power to afford him relief in his distress. Send not the penurious from your door while you can give him a small gift without being unjust to your family. Dispense your charity with a cheerful heart and with a good grace. Do not inquire whether the man whom you can relieve, has been the cause of his own misfortunes? Who would be found entirely innocent of the sufferings under which he groans, were we always to inquire minutely after their causes? Have not recourse

to futile evasions, if you will or can give only a trifle or nothing at all ! Let not the poor petitioner be appointed by your servants, under various nugatory pretexts, to come some other day, or sed with promises which you are not inclined to keep. Much less take the liberty of using harsh and rude words, or lecturing the person whose request you are not inclined to grant, in order to vindicate the callousness of your heart, but speak yourself to the man, and tell him briefly and kindly why you can or will not assist him. Do upon the first request what reason and equity dictate, and wait not till your heart be moved by repeated solicitations. Give not like a spendthrift ; but let the effusions of your benevolence be regulated by that justice which you owe to yourself and others, and squander not away upon vagabonds and professed beggars what you owe to helpless age, to infirmity and sufferers who are innocently persecuted by adverse fate ; and when you have reason to conclude that it will give the distressed consolation, let your gift be attended by a word of comfort, kind advice and a friendly and compassionate look. Behave with indulgence and the utmost degree of delicacy to people who are involved in domestic troubles. They are generally very apt to take fire, and suspect being despised and neglected on account of their poverty. The baneful charm of gold, alas ! has but too much influence over people of all ranks, and generally is the most efficacious means of rendering ourselves respected. Distinguish yourself from those low and vulgar minds who court only the friendship of the rich, and respect only the wealthy. Honour merit wherever you find it, and publicly respect the virtuous poor. Endeavour to procure him at least a few happy moments, if you have it not in your power to ameliorate his circumstances. The unfortunate in general are suspicious, and imagine that every one is against them. Endeavour to cure them of this error, and to gain their confidence.

Shun not the scenes of human misery, nor flee from the abode of distress and poverty; for if we desire to be capable of having compassion for the sufferings of an unfortunate brother, we must be acquainted with the various scenes of misery which this world exhibits. Where humble poverty groans and dares not to step forth from its gloomy retirement to implore assistance; where adverse fate persecutes the diligent man who has seen better days; where a virtuous and numerous family strive in vain to procure by the most indefatigable diligence and the daily labour of their hands, as much as is sufficient to protect them against hunger, nakedness and disease; where upon the hard couch bathful tears run down the pallid cheek—thither, my charitable and humane readers, bend your steps! There you have the noblest opportunity of laying out your money, the superfluity which Providence has intrusted to you, and to gain that interest which no bank in the world can give you.

The man who is destitute of money is also destitute of courage. He constantly fears being neglected, believes himself doomed to submit to every humiliation, and appears every where to disadvantage. Encourage such poor cast-down sufferers! Honour them when they deserve it, and prevail with your friends to do the same.

But many are pressed down by still harder sufferings than those that spring from poverty and want, by *mental* afflictions, which unceasingly prey upon their vitals. Oh! spare such pining sufferers! Be kind to them; endeavour to cheer them up, to comfort and to inspire them with hope, pour healing balsam into their wounds, and when you cannot ease the pressure of their burthen, at least shed a sympathetic tear with them. But let these humane endeavours to relieve their misery be guided by reason and prudence. There are moments of pain in which all the arguments of philosophy are applied without success; and then tender compassion is frequently the only and greatest solace.

There is a kind of sorrow the soothing of which we must patiently leave to the all-healing hand of time; there are sufferers to whom we can afford the greatest relief by discoursing with them on their misfortunes, and mourners of another class find comfort only in solitude; there are also situations in which only firm and manly remonstrances, repeated exhortations, to rouse the drooping spirit to have confidence, can be applied with success,—nay, there are situations in which the desponding mind must be torn forcibly from the brink of black despair. But sound judgment and prudence only can teach us in every individual case, which of these means we have to choose.

The unfortunate are about to associate with those that are in a similar situation; but instead of receiving mutual consolation, they generally encrease their sufferings and dejection by their complaints, and consequently stray deeper into the gloomy mazes of melancholy and despair. I therefore warn all unfortunate sufferers to avoid contracting such connexions; and advise, when neither the arguments of reason which offer themselves, nor amusements and diversions can render their situation tolerable, to throw themselves into the arms of an intelligent friend who is not of a sentimental cast of mind, and in his company to bend their soul upon those subjects which do not afford nourishment to their grief.

There are people who, upon any afflicting occasion, are rather *morose* and *quarrelsome*, nay oftentimes even *malicious* than *cast-down*, so as to distress innocent people when their affairs take an unfavourable turn. A noble and generous heart is mellowed by grief, and even the misanthrope who is provoked by adverse fate, if he be a good man in other respects, will indeed grow gloomy, reserved, and, if his temper be given that way, now and then give vent to his impatience; but he will never premeditatedly transfer the load of his sorrows to another, particularly when his sufferings are more than commonly great.

Most people have compassion only for silent grief, and hate to hear loud complaints ; as perhaps they may seem to be intended to *force* them as it were to be moved to pity.

Protect and defend the *oppressed*, the *neglected* and *persecuted* as far as prudence permits, and when you are certain that your taking their part will not do them more harm than good. This is not only our duty when we can afford them effective assistance, and defend their character against the poisonous tooth of slander ; but we ought also to make it a rule to distinguish silent merit, to honour and encourage the worthy man who is neglected and treated with contempt in those circles in which rank, titles and wealth eclipse innate worth, and the rattling blockhead and boaster silences the voice of the wise. Only give such a neglected man an opportunity to join in the conversation, and you will be astonished to see in what a favourable light he will appear, and what a powerful influence the attention you pay him will have on his conduct. It has frequently grieved me to see the neglect with which the tutors and governesses in some great houses, poor country girls in the circles of ladies of fashion, and the humble companions of some titled or purse proud fools, are treated by their patrons and patronesses in splendid circles ; and whenever some kind attention on my part could contribute any thing to relieve such martyrs of arrogant and unfeeling pride from the painful sensations of their unpleasant situation, I accounted it an honour to take notice of and to converse with them, when they were overlooked and neglected by every one.

Envy and malice generally persecute the favourite of fortune ; artful intrigue watches every opportunity to entangle him in her snares and to destroy his happiness ; but scarcely is such a victim of envy entirely ruined, when every one, even his persecutors, are ready to take his part : but this is generally the case only when not a ray of hope is left of his ever being

capable of rising again. It should therefore seem that a man is not yet entirely unfortunate while he has some enemies left.

Of all the unfortunate sufferers whom this vain world contains, none are more to be pitied than such as have involved themselves in a long train of guilty actions by a single wrong step, suppressed all sense for virtue, acquired a baneful habitude in doing wrong, lost all confidence in God and men, and all courage to return again to the path of virtue, or are, at least, on the point of sinking so low. They have the strongest claim upon our compassion, because they are deprived of the only consolation that can support us in the greatest misfortunes, namely, of the consciousness of not having wantonly brought upon themselves the evils under which they groan. Unfortunate people of this description deserve however not only our pity, but are also intitled to our fraternal indulgence and correction, and if it be not too late, to our *assistance*. If we were always wise, forbearing and impartial enough to consider how easily the weak human heart is misguided, how irresistible are violent passions, a warm blood and seducing opportunities, under some of which circumstances temptations to overleap the sacred boundaries of virtue frequently present; if we always reflected how dazzling, alluring and enchanting is the external appearance of many vices; how often they disguise themselves in the imposing garb of philosophy, and succeed in silencing the internal voice of the better principle by sophistical arguments, and in that case how frequently but one wrong step is required gradually and imperceptibly to entice the victim of subtle delusions into the most dreadful labyrinths; if we did but consider how frequently despondency or despair, occasioned by repeated blows of adverse fate, can turn the best disposed man into a villain and a criminal; how easily we can provoke him by unjust and disgraceful mistrust and suspicion really to *assume* the character which we falsely *imputed* to him; if we then

would humbly reflect upon ourselves, scrutinize our own heart, and confess that in most instances nothing but the concurrence of the same external and internal circumstances which occasioned *his* fall would be required to reduce us to a level with him ; we certainly should not judge so severely, nor boast so confidently of our virtues, which too often are nothing but the effect of our temper, or the work of accident ; but endeavour to raise the fallen, and to support the stumbling with fraternal kindness. I am indeed sensible, that this is preaching to very little purpose ; however, my heart impels me to make a few observations on this subject, and to request the patient attention of my readers to what I am about saying on this point.

Nothing is less conducive to reclaim those that have strayed from the path of virtue than cold moral sermonizing. There are many, even among the most vicious, who can quote a great number of common place sentences concerning the duties which they violate ; but unfortunately the voice of passion speaks with more eloquence than that of reason. Therefore, if you be desirous of giving weight to the latter, you must know the great art of dressing your principles of virtue in a pleasing garment, and thereby gain not only the understanding, but the heart also, as well as the sensibility of the person whom you want to correct ; your diction must be warm, and if required, flowery, palpable, affecting and coercive ; however, the person upon whom you wish to make an impression, must also love and respect you, must feel some attachment for you, become inspired with enthusiasm for what is good and laudable, and at the same time behold at no great distance on the road which you intend to lead him, honour, pleasure and gratification. Your conversation and advice must become necessary to him. But you will never be capable of effecting this, if you appear before him as a proud and severe preacher of rigid morals, become tedious to him by your cold sermons, tease him by harping constantly

on his past conduct, which cannot be undone, and repeatedly telling him how different his situation would have been from what it now is, if he had listened to your advice. Nothing, moreover, is so apt to render a man mean as public contempt, and the marks of growing mistrust for his amendment. If you be seriously inclined to reclaim an erring friend, you must treat him with gentleness, and show him, at least externally, that you entertain the best hopes of him, that you expect every thing from his excellent and laudable resolutions, and give him to understand, that when he shall be able once again to walk with firm steps on the path of virtue, he will be safer from the lures of temptation than those that do not know the danger. Let him see when he actually begins to mend, though he should do it only reluctantly at first, that your regard for him encreases every day. Never reproach him, not even by distant hints, with his former deviations, but appear to have eyes only for his present conduct. As it is, however, no easy task to wean ourselves from vices which have already become habitual, you must not be surprised to see him relapse now and then into his former errors; and although you must in such instances redouble the energy of your remonstrances, and of all the means by which you endeavour to reclaim him, yet you must not despair of succeeding at last, nor discourage your penitent friend. Let us finally believe, for the honour of mankind, that no person can sink so low, or be corrupted so completely, as to render it impossible for us to save him by a judicious and zealous application of proper means. And you who live in the great world, and are so ready to banish a man or a woman who have degraded themselves by some suspicious or mean action, or only rendered themselves ridiculous, for ever from your company, and to load them with shame and scorn, while hundreds frequent your circles who either commit the same in private, or at least would do so if circumstances permitted, consider, that it will

be put to your account if they should be seized by despair, gradually sink lower and lower, and being excluded from all intercourse with better families, associate with people in whose company they grow meaner every day, and at last are utterly ruined through your fault.

CHAPTER XV.

On our Conduct in different Situations of Social Life.

SECTION I.

WE have, on various occasions, recommended presence of mind and coolness of temper as cardinal requisites of all occupations and transactions which occur in Social Life; but these qualities are in no instance more necessary than when *we or others are in imminent danger*. In critical cases of that sort, safety entirely depends on a prompt resolution. Therefore spend no time in useless and idle talk when necessity requires you should act. Command your too tender sensibility, and groan and weep not when you ought to give actual assistance. Preserve your equanimity in all dangers, particularly in those of fire and water, in which we risk losing every thing when we lose our recollection. This presence of mind is of peculiar advantage when we are attacked by robbers and banditti. People of that sort being generally either fearful, or, when intoxicated by despair, not sufficiently on their guard to be prepared for a serious and regular resistance, a resolute and cool man on these occa-

sions is a match for ten of such wretches as make the attack. On such emergencies it is however necessary to ponder well, whether defending ourselves with fire arms or other weapons be likely to do more harm than good; whether it be advisable to call for assistance, or passively to submit to our fate, to resist or give way to superiour numbers, and to save our life by sacrificing our property. It is impossible to point out general rules which are applicable in all individual instances of that nature; you will however find it useful frequently to reflect that you may happen at one time or another, to be involved in such critical situations, and to consider on the properest means to extricate yourself on such emergencies. I would also advise all parents to converse frequently with their children on such incidents, to ask them how they would act in case of danger; and to involve them occasionally in trifling embarrassments of that nature, in order to use them to presence of mind, and to give them an opportunity of practising the rules of prudence which they have taught them.

§ II. I now beg leave to offer some observations on our conduct upon *Travels* and towards *Travellers*.

Prudence requires, previous to our setting out upon our travels, that we should sufficiently inform ourselves either from books or by oral instruction, of the road we intend taking, as well as of every thing we have to observe, to see, and to avoid at the different places through which our way leads, and to inquire minutely after the unavoidable expences with which our journey will be attended, lest we should be imposed upon, involved in distrefs, or neglect to see many things that are worthy our notice.

A well informed man who is possessed of some talents, a good character, and polished manners, has no occasion for such a number of letters of recommendation as most travellers of the common class generally take with them. He will find means of introducing himself in all places to advantage, without being

troublesome to others. It may sometimes happen that we are introduced either by letters of recommendation, or through some other means, to two persons who live at enmity with each other. It will therefore be prudent in every traveller, on arriving at a strange place, not to speak of his connexions in those houses where he is admitted, until he be sufficiently informed of such trifling circumstances, but to hint occasionally, that his being a stranger inclined him not to take any part in such differences.

Travellers are very apt to miscalculate the expenses with which their journey will be attended; I advise you therefore, after having computed the sum which you shall want, to add not only one third more, but also to take care that your property be addressed to a safe man of business in every principal town through which you are to pass, or to provide other means of being prepared against unforeseen accidents.

In Germany it is more necessary for a traveller than in any other country, to be particularly upon his guard when he has occasion to change gold, because of the numberless different coins which are in circulation, as the inkeepers and postmasters are very apt to give strangers money in exchange of which they can make no use at the next stage.

In many parts, especially in the interior of the German empire, you travel as cheap and almost as quick as with post horses, if you hire hackney horses; whereas in others it is better to travel in post chaises. In the former case I would not advise you to travel in your own carriage; it being at least very seldom advantageous. There are, however, countries in which travelling on horseback is the easiest and most useful way, and others in which travelling is performed best by walking. People of a certain rank are used to travel day and night, without stopping on the road. This indeed is very proper, if they wish to save the heavy expenses of the inns, are obliged to hasten as much as possible to arrive at the place of their destination, or

if they be already intimately acquainted with the places through which they are travelling. But in all other cases it is throwing away money to no purpose, as the names of the places through which they are passing, is the only knowledge they can gather, an acquisition which they may attain easier and at a cheaper rate at the fire side.

If you are really desirous of encreasing your knowledge of men and countries, mixing with people of all ranks is absolutely necessary. People of a good education resemble each other pretty much in most European states and capitals, but the multitude, and particularly the middling classes can alone afford us a correct notion of the manners of the country, and give us the only true standard by which we can judge of the degree of culture and illumination.

Travelling requires patience, courage, good humour, and oblivion of all domestic cares. Travellers must be also capable of bearing cheerfully trifling misfortunes, difficulties, bad weather and the like. This is particularly necessary if we travel in company; for nothing is more disagreeable and provoking than to be locked up in a coach with a person who is mute and morose, foams and frets at the least misfortune, groans at accidents which cannot be remedied, and desires to have in every little inn as much convenience, comfort and tranquility as he enjoys at home.

Travelling renders us sociable; we get acquainted, and in a certain degree intimate with people whom otherwise we probably should not have chosen for companions, which can produce no bad consequences if we carefully avoid putting too much confidence in those strangers we meet on the road, lest we should be taken in by adventurers and knaves.

People who are in the habit of travelling much or are visited frequently by travellers, and have no very good memory, are in danger of meeting often with some old acquaintance whose name and circumstances they cannot recollect, and by treating him as an

utter stranger, are suspected of pride. The only means of preventing such disagreeable dilemmas, is to keep a journal and to peruse it frequently.

I would not advise my readers to travel under a borrowed name, as this is frequently attended with disagreeable consequences; and besides, it is very rarely necessary or useful to observe such an incognito.

Many travellers are fond of making their boasts of spending a great deal of money, and of dressing in a splendid style. This, however, is a foolish vanity, and for which they must pay dearly at the inns, without receiving more for their money than the modest traveller. No one recollects the stranger who has lavished away his money to no purpose when he is gone, and no more can be obtained of him. Prudence, however, requires that a traveller should be dressed like a gentleman, deport himself neither too proudly nor too humbly, display neither too much wealth nor pretend to be poor, because this will only serve to induce people to take him for a silly blockhead who is on his first excursion, and consequently may easily be cheated, or for a wealthy man whose purse promises a rich harvest, or for an adventurer against whom they must be on their guard, and who must take up with indifferent accommodation.

Consult ease and conveniency in your travelling dress; for an uncomfortable dress renders us impatient and peevish, and is also extremely fatiguing.

Be not parsimonious in trifling matters; and in particular behave not niggardly to the postilions. They will inform their successors at the next stage of your liberality, you will be forwarded with more dispatch, and reap many advantages from it.

When you travel to some watering place for the sake of your health, or to amuse and to exhilarate yourself, you ought to bury all your cares in oblivion. Endeavour at least to forget every thing that can make you ill tempered and uneasy. Drop all serious corre-

spendence, shun all business which requires exertion, and provide yourself with as much money as will enable you to join in any innocent amusements. If you be prudent you will carefully avoid gaming, which ought to be banished for ever from all watering places, and should never become a favourite amusement but with those only whose mind is destitute of all nobler resources. In watering places every one ought to contribute towards banishing all troublesome restraint from social circles, and towards preserving decorum and politeness. In such places, particularly if the number of strangers be but small, many of those considerations and rules of prudence we submit to in civil life must be waved, tolerance and unanimity must prevail, and all party spirit must be carefully suppressed. We live there entirely for innocent gratification and pleasure, and on returning to our family resume again the post which the state has intrusted to us.

The postmasters, ostlers and postillions on the continent are notorious for their rudeness. Their conduct depends, however, entirely on the behaviour of the traveller. A serious and dignified deportment, and where it is applicable a kind word generally produces a good effect upon that class.

When the carriage has received any damage, the workmen in the towns and villages generally league with the postillion to exaggerate it, in order to extort money from the traveller. I would therefore advise you on such occasions, to examine the damage yourself, or to cause it to be examined by a faithful servant, before you give orders to have it repaired.

The postillions are generally bribed by the innkeepers to recommend certain inns and hotels to the travellers, which however are neither the best nor the cheapest. It is therefore prudent not to rely upon such recommendations, but to inquire carefully of some creditable people where the best and most reasonable accommodation may be had.

Nothing is more warming and innocent in cold weather than sometimes drinking a little vinegar of wine.

Travellers should give strict orders to their servants not to suffer the postillions who are to ride the horses back to the last stage to take any thing with them that belongs to the carriage, which is a common practice on the Continent, and frequently attended with stoppage on the road, and sometimes causes the most dangerous accidents. The drivers are also in the habit of passing the turnpikes with the consent of the receivers without paying the toll, under the pretence of saving time, or offering to pay it for you; but you may be certain that at the next stage they will charge you as much again as you would have paid had you discharged it yourself.

The postillions are used to drive with great vehemence through all towns and villages; a custom which is of no small benefit to the traveller, and therefore ought by no means to be objected to; for if the post-chaise should be damaged, it will not be capable of resisting the violent jostling on the pavement, and break where assistance is nearer at hand than on the high road; and if it can bear the violent motion in the streets, you have just reason to hope for arriving safely in it to the end of your journey.

Prudence requires that travellers should bargain for the price of the work before they have any thing repaired on the road, as most workmen are apt to impose upon strangers, and are commonly supported in their extravagant demands by the postillions.

The best means which an innkeeper can apply to get many customers and to gain money, is to be civil, moderate in his charges, attentive to the wants of his guests, and not given to idle curiosity. But as all people of that class are not in possession of these qualities, the traveller who is not inclined to suffer himself to be imposed upon, to be teased with troublesome ques-

tions, or to be negligently attended, has no other expedient left than to arm himself with patience and to quarrel as little as possible.

When you come the first time to an inn, it will sometimes be advantageous to you to give the master of it cause to hope that you will frequently alight at his house, as this may prompt him to be more moderate in his charges, and to recommend himself to you.

When the master demands an exorbitant price for the commodities you have had in his house, and refuses making any deduction, it will be of no use to demand a specified account of every individual article, unless the imposition should amount to a sum of such magnitude as to render it necessary for your complaining to the magistrates; for in that case he will always contrive to add something more for his trouble, and who would contend with such a knave about the price of provisions? In houses where wine is sold, the master will always tell you that the beer is very indifferent if you ask for it; the best way therefore will be to ask for both if you wish to drink beer.

In most of the inferior inns on the Continent the stoves are left unrepared, to render the apartments smoky, that the guests may order the wood which has been put in, and for which they must pay, to be taken out again; the beds are too short, and covered with blue linen to prevent the dirt from being seen. In the former case, the best expedient is to desire you may have no fire at all; and to prevent the latter inconvenience, travellers will do well to carry their own linen with them.

The innkeepers generally ask the traveller, what he wishes to have for dinner or supper? This however is a trick by which you must not suffer yourself to be imposed upon; for if you, for instance, order a chicken or an omelet, you must pay for that dish and an ordinary meal besides. The best way is to desire nothing but just what is in the house, or dressed already. I also advise my readers when travelling on

the Continent, not to ask in great inns for foreign wines, but to demand only common table wine, as most of those that are vended under a foreign name are nothing else but a dear poison. It is also by far more preferable to dine at the *table d'hôte* than in private, as in the latter case, the traveller must generally pay for two meals instead of one.

In the inns, the masters of which being licensed to let out posthorses, the traveller must frequently wait an unreasonable time till he can get the dinner which he has ordered. And it will be scarcely served up when the postillion blows his horn, to inform you that the horses are ready, and presses you to be gone. This however is nothing but a trick of the postmaster, who wants you to eat little and to pay for a complete meal. I would therefore advise you not to be in too great a hurry, nor to mind the pressing remonstrances of the postillion, but to take your time in finishing your meal.

When postmasters, in countries where no good post regulation is introduced, attempt to force more horses upon you than are necessary, either under the pretence of the roads being bad, or your coach being too heavy, you will gain very little by expostulation, or by insisting upon your right of being forwarded in the same manner in which you came; for these people know very well that a traveller will rather submit to a small imposition than be detained by complaining to the postmaster-general. As the addition of one or more horses, however, will be of consequence on all succeeding stages, postmasters who are rather more civil than this set of people in general are, will offer you a certificate that this is to have no influence on the prosecution of your journey. But I would advise you not to trust to that assertion; for such a paper will be of no use on the next stage, and you will be obliged to take just as many horses as you had on your arrival. The best expedient in such cases is, either to make friends of the ostler and the postillion who is to drive

you, by giving them an additional gratuity, or paying for one or two horses more, without suffering them to be put to the carriage.

People who travel on horseback, either with or without a servant, must not leave the care of their beasts entirely to the servants of the inns where they alight, but either themselves look after them or order their attendants to see that the horses be put up in a dry and clean stable, well fed and properly cleaned.

Were I not afraid of growing too tedious, I could add many more very useful rules for travellers; as for instance, that they must take particular care not to spoil hired or borrowed horses, that on going on long journies they must ride slowly when setting out, and check their horse's pace when they come near the place where they intend stopping, &c. Though these and similar rules be pretty generally known; yet many people who have learnt to sit well on horseback, and to break horses, know little or nothing of these practical rules necessary for travelling, from their not being taught at the riding schools.

Walking is, undoubtedly, for a vigorous and healthy man the pleasantest mode of travelling. We enjoy the beauties of nature, can mix with all classes of people without being known, can learn what we otherwise should not experience; we are free from all troublesome restraint, can choose the finest weather and the best roads, stop when and where we please; the constitution is invigorated; we have a keen appetite and enjoy sound sleep, when hunger seasons our meals, and fatigue has wearied our limbs; and can easily accommodate ourselves to common fare or an indifferent couch. I have repeatedly roved in this manner through several circles of Germany, and amongst others got more familiarly acquainted with the German Paradise, the beautiful Palatinate, where I have spent four happy years in exploring and enjoying the heavenly scenes which that charming country offers to the pedestrian. I have nevertheless experi-

enced that this mode of travelling is attended with some difficulties. The first inconvenience it presents for a traveller is, his being thereby prevented from providing himself with a sufficient stock of cloaths, books and other useful and necessary articles. However, a traveller can remedy this in some degree, by causing part of his luggage to be carried after him by a porter, and sending the rest by the stage waggon before him to the principal places where he intends passing through. A second inconvenience attending this mode of travelling is more disagreeable than the former. It being rather an uncommon phenomenon to see a gentleman travelling on foot; as it excites the curiosity of the multitude, and the innkeepers know not how to treat him. If such travellers be better dressed than common pedestrians are, they are thought to be suspicious people, adventurers or misers; they are attentively watched, and every where inquisitively examined: in a word, they are looked upon as a singular sort of beings: Whereas if they appear in a mean garb, they are treated like wandering journeymen, quartered in dirty garrets and beds, or are always necessitated to state at large why they do not travel in a chaise or on horseback. On travels of this kind the society of an intelligent and cheerful friend is particularly agreeable.

Trust not to peasants when they direct you to bye paths, assuring you that they are nearer than the common road. These people in general are entirely guided by prejudices and a strong predilection for old customs, and always walk the same road which their fathers and grandfathers used to take, without taking any trouble of examining whether they were wrong or right in doing so.

When you have long journies to make on foot, a glass of water on setting out in the morning, and a dish of coffee and some bread and butter after two hour's walk, will prove very wholesome and refresh-

ing. A glass of wine now and then will do you no harm ; but every kind of spirits will make you feel fatigued and sleepy.

It is not advisable to rest under a tree within a small distance of the high road ; for at such places beggars are used to rest and leave vermin.

Travellers on foot should never be without arms, at least not without a good stick.

Having said already something on the conduct towards travellers in a former chapter, I shall only add at present the following observations : In the present times we have reason to be on our guard against strangers, on account of the great number of adventurers and knaves who find means of introducing themselves every where under the denomination of travellers, intruding upon our time, and endeavouring to plant in our heart the seeds of discontent, with a view of eradicating those inestimable blessings accruing from our thrice happy country. On the other hand, we ought to treat kindly those strangers who do not intrude, but are recommended to us by persons on whose honour and integrity we can rely, and who, therefore, have a strong claim to our protection and assistance, to our kindness and undissembled politeness, and by thus deporting ourselves we do credit to the confidence reposed in us by our correspondents.

§ III. We shall now make a few remarks on conversation with *drunken people*. Wine cheers the heart of man, and while this medicine is used in a moderate manner, and applied as a mean to rouse in gloomy hours the natural good humour, which can never entirely forsake the mind of an honest and worthy man, and to ease the burthen of domestic cares, I have nothing to object against its use, but must rather confess that I experimentally know the cheering and sanative effect of this incomparable medicine. Yet nothing can be more disgusting to a sensible man, than the sight of a rational being depriving himself of the use

of his intellects by too copious draughts of that exhilarating beverage.

The effects of wine upon the minds of men vary considerably according to the natural disposition. Some are rendered extremely merry by their libations ; others uncommonly tender, benevolent and frank ; others melancholy, drowsy and reserved ; some extremely communicative, and others quarrelsome. You will do well to avoid all opportunities of meeting with drunken people of the latter class. But if this be impracticable, a prudent, indulgent, and civil conduct will generally enable you to manage them pretty well, particularly if you refrain from contradicting them. I need not caution my readers against relying on promises made to them by drunken people ; or exhort their taking particular care to avoid drinking too much, when they are sensible they lose all command over themselves when intoxicated ; nor need I prove its being ungenerous to take advantage of the helpless state of a drunken person, to draw promises or secrets from him, or that we ought not to transact serious business with people who have taken a glass too much—all this being obvious.

§ IV. I now beg leave to say a few words on *giving advice*. When some person begs you to give him your *advice*, you ought to ponder well whether it be your duty to tell him your mind frankly, and whether he consults you seriously ? Should he ask your opinion, when he has previously determined how to act, or consult you for no other purpose than to be flattered and admired, you can do no better than positively decline giving him your opinion. We must sufficiently know our people if we wish not to trouble ourselves on their account to no purpose, or to avoid meeting with an ungrateful return. A man of good breeding and politeness will always find means to decline such a request in a civil manner. It is particularly dangerous to give advice in matrimonial concerns.

On the other hand you ought not to ask for advice, nor to care for the opinion of others when you are determined to act up to your own judgment, and to listen only to the voice of applause.

§ V. I have frequently observed, that some people, particularly ladies, show themselves very much to disadvantage in *dancing*. When the blood is heated, reason often loses her dominion over sensuality, and various sorts of bad dispositions are then displayed. Be therefore on your guard on such occasions. *Dancing* produces a kind of intoxication, in which we are very apt to show ourselves in our natural colours. Happy is the man who has no need to dissemble on such occasions.

I shall here omit any rules for dancing; as people who have had a good education will not want them; and practically know they must pay proper attention to the rules of the dance; that it is unbecoming to push themselves forward before their turn; that they must not squeeze the hands of a lady as if they were made of wood, nor drag their partners rudely along the room, &c. These and similar observations would be entirely needless, were it not that many young men lay the foundation of their temporal happiness, or ruin, by observing or neglecting such trifling rules.

CHAPTER XVI.

On Conversation with the Great, the Powerful and the Rich.

SECTION I.

WE should be unjust, were we to maintain that all princes, all great and rich people are indiscriminately infected with those faults which render many of their number unsociable, cold, unfit for friendship and difficult to be properly treated in Social Life; it is however no calumny if we assert, that few people of that class are entirely free from these defects. They are generally neglected in their education, corrupted by flatterers from their infancy, and spoiled by those that are about them. As their situation places them beyond the reach of many wants and necessities, and consequently, they are rarely reduced to perplexities and distress, they have no opportunity of learning how much need man has of the assistance of others, how difficult many troubles of this life are if we must bear their whole weight alone, how sweet it is to meet with sympathizing and compassionate minds, and how important it is to spare others, that we in time of need may be supported by their assistance. They obtain no knowledge of their own defects and failings, because those that attend them, are prevented through fear or hope of making them sensible of the unfavourable impressions which they produce. They are led to look upon themselves as beings of a higher class, who are designed by nature to command and to rule, and think that the inferior classes are doomed to pay

homage to their egotism and vanity, to endure all their capricious whims, and flatter their wild fancies. We must regulate our conduct towards the majority of the great and the rich according to the supposition that most of them resemble this picture.

§ II. When we converse with the great and the rich, we must carefully consider whether we want their assistance and protection, or not? Whether we depend on them, or are free? In the former case prudence teaches us not to suffer ourselves to be guided entirely by the impulse of our heart, but rather to suffer trifling injuries with patience than to give vent to our resentment, to speak the truth with great caution, and to accommodate ourselves to their whims and singularities as much as probity will permit. A firm and honest man will not however carry this pliancy so far as to become a mean flatterer of their follies and vices. Yet many trifling circumstances, and the fine mixture of characters, frequently change our relation to the great and the rich; for which reason I shall leave it to the judgment of my readers to determine, which of the subsequent rules are most applicable and necessary to be observed in their individual situations.

§ III. The following general rule is applicable to all instances and situations: Intrude not upon the great and rich if you be desirous to avoid being despised by them! Importune them not with requests for yourself and others, lest they should grow tired of you and shun your company. Rather let your society be courted by them! Be parsimonious in your attendance upon them; yet without letting them see that this is done intentionally.

§ IV. Attempt not making others believe, that you are on an intimate footing with the great, and enjoy their particular confidence, nor make an ostentatious display of the influence which you exercise over them. If such a connexion render you happy, prudence bids you enjoy that happiness silently. There are people who are anxious to make others believe they possess

more greatness, influence and authority than they really do. They introduce into their houses the luxury of the great and the rich to the inevitable ruin of their prosperity, or intrude themselves into their circles, where they act a pitiful part, are scarcely looked at, and have no pleasure, while they entirely neglect more instructive and sweeter conversation, and drive away their best friends and wise men. The greatest misers sometimes spare no expences when they have an opportunity of being admitted to great houses, and stint themselves for months, to give now and then an entertainment to some great man who is not sensible of their sacrifice, feels not the smallest emotion of gratitude, perhaps is tired to death in their company, laughs inwardly at the awkwardness of his foolish entertainer, and in a fortnight scarcely recollects his name. Others are proud to imitate the contemptible and corrupt manners of the great, and to copy their proud condescension, their busy idleness, their ruinous dissipation, their affected importance, their vain promises, their silly discourses, their duplicity and boasting, their contempt of their mother tongue, their faulty style, nay even their ridiculous grimaces, customs and defects, their stammering and lisping, their rudeness to their inferiours, their affected sickliness, their bad economy, their stupid whims and glaring absurdities. With such people it is the best proof of the goodness of their actions if they can say : " All people of rank and fashion act thus !" as if that could justify the commission of a folly ! Be self-consistent ! Deny neither your principles, your rank, nor your education, and you will be respected by people of all classes.

§ V. Trust not the friendly looks of all great people, nor flatter yourself to have attained the highest pinnacle of happiness when My Lord smiles graciously, shakes you by the hand with seeming cordiality, and condescends to call you his dear friend. He wants, perhaps, your assistance in that moment, and will treat you with contempt, at least with coldness, when that

moment is past. Perhaps his smile has no meaning at all, and he changes his looks as other people shift their drefs. Be cautious how you rely upon people of that sort; be not too familiar with them, but never neglect paying them that external civility and respect which you owe to their rank, how condescending soever they should be to you. They will, sooner or later, take it into their mind to make you sensible of your distance, or neglect you, because another humble friend has superseded you, and this will only expose you to painful humiliation, which prudence will teach you to avoid.

§ VI. Overstep not the limits of true honour in your complaisance to the great man who can make your fortune. A poor or humble youth who expects to rise by the assistance of a powerful and great man, is frequently exercised with strong temptations to court the favour of his artful valet or of his despotic mistress; this, however, is very often attended with the most fatal consequences. Such favourites cannot always maintain their influence, and involve their creatures in their own ruin. But even if they should, the greatest advantages you can obtain by paying homage to such wretches, are too dearly bought by losing the esteem of all wise and good men; which generally is the case. The strait road, on the contrary, leads without disappointment, if not to splendid, at least to lasting success.

§ VII. Let not the gods of the earth induce you to perform mean and disgraceful services; but be cautious how you oblige them; as they are apt to forget the greatest sacrifices.

Above all things be careful not to suffer yourself to be involved by them in dangerous affairs. They are much accustomed to such conduct, and when the undertaking miscarries to cause the whole blame to devolve upon us, and to abandon us entirely to all the bad consequences of such failure.

Suffer them not to intrust you with their secrets; for they only spare the man who knows of their private concerns, while they cannot do without his assistance; but they fear him and endeavour to shake him off as soon as they can, though it should be evident that he is incapable of making a bad use of that superiority and of their confidence.

§ VIII. In general it is not advisable for a prudent man to rely upon the gratitude and promises of rich and great people. Therefore, sacrifice nothing for them. They are not sensible of the value of such sacrifices, and imagine they have a right to expect such a tributary homage from other people for the protection they grant them, or the gracious looks they condescend to honour them with, or suspect their originating in foolish and interested views. Make them no presents; for this is as useless as it would be to let a drop of costly balsam fall into a pail of turbid water.

I also advise you not to lend money to the great, nor to borrow of them. In the former case they look upon their creditors as usurers, and as people who must think it an honour to serve My Lord with part of their property; and when they are neglectful in discharging their debt, which is mostly the case, from their generally expending more and being less regular in their economical concerns than they ought to be; you will find it very difficult and troublesome to obtain justice against them, besides drawing, perhaps, the hatred of a powerful party upon yourself. And when you *borrow* money of them, you run the risk of becoming their slave in numberless instances.

§ IX. Forbear contributing any thing that will add to the corruption of them or their children, or increase the depravity of their morals. Flatter them not.— Avoid nourishing their pride, luxury, vanity and propensity to foolish and voluptuous pleasures! Disguise not your sentiments to ingratiate yourself with them. Never conceal truth, but speak it frankly, however bitter it be. Be open without being rude. Protect

innocence when it is oppressed by the great and wealthy, and defend calumniated probity against their fashionable slander; yet be careful of doing it rashly, and in a tone which might provoke the enemies of suffering virtue still more, and consequently prove destructive to your own peace and happiness. As far as prudence permits, support the wishes, the character and the just requests of those that are too poor, too timid, too modest or too much oppressed, and of too low a rank, to venture the approach to palaces of the great. It is astonishing what a powerful effect the words of a sensible and generally respected man can produce upon people of this class, how much their vanity is flattered by the attention shewn to them by men of acknowledged merit, and how strongly they can be influenced by them.

§ X. Be careful not to speak to them of plans and projects of the success of which you are not perfectly certain; for should they engage in undertakings of such a nature upon your recommendation, and fail in the execution, they will generally impute the blame to you.

We cannot in general be too careful in our discourses with them. Therefore, when you are in their presence, refrain from all censure of other people and from indulging in ridicule. They are not indeed displeased to hear such remarks, but the consequences are frequently very disagreeable. First of all, we degrade ourselves and others in their eyes by such malicious observations; they laugh, indeed, at our sarcasms, but hate the man who ridicules others, and spies out the faults of his neighbours, because they are conscious of their own manifold defects, notwithstanding the pains they take to palliate them, and are very apt to apprehend that the asperper in course of time will direct the shafts of his ridicule against themselves. It is also to be feared that they occasionally will make use of our name in relating our witty remarks to others, and thereby involve us in many dangerous quarrels. Fi-

nally, we sometimes know not whether the temporal happiness of those against whom we raise unfavourable prejudices in the mind of some great and wealthy man, depend not entirely on the latter, and we then shall too late repent of our inconsideration, on finding that a word which escaped us without any bad intention has made a deep impression, and after a long interval produced the most lamentable consequences. The praise which we bestow upon others in our conversation with the great and wealthy, generally makes no lasting impression upon their unfeeling hearts, but what we say to their disadvantage takes firm root and fixes in their memory.

We ought to be particularly careful of not censuring people of their rank and situation in their presence. Although the great and wealthy very seldom mutually love each other, in consequence of their being frequently divided by various passions, yet they do not like to hear the privileged favourites of fortune disrespectfully mentioned in their presence. As for the rest, the great and wealthy expect to be agreeably entertained and kept in a cheerful humour; if you value their favour, gratify that desire in an innocent manner; but never demean yourself to become a buffoon who must divert them by your antic tricks whenever they please, and who dares not to speak of serious subjects in their presence.

§ XI. The hearts of the great are frequently tainted with jealousy and mistrust. The majority of them entertain the erroneous idea, that the rest of mankind are leagued against them. For this reason they are frequently displeased to see those that are subject to them contract bonds of intimate friendship. People who need not to care for the great, may follow the impulse of their heart in choosing their friends, and no man of honour will neglect a dear friend out of a servile complaisance to some protector and patron, nor repel a worthy man who offers him his friend-

ship; yet those that live at court or in the palaces of the great, should be extremely careful in the choice of their connexions and confidents, as well as of the companies which they frequent, particularly in these times in which party spirit rages in a most alarming degree, when many an honest and innocent man is involved in the ruin of his connexions, although he neither approved nor adopted their political principles.

§ XII. Many great people are peculiarly dextrous in drawing out the secrets of others, and as some of them will not scruple to abuse the confidence of such deluded men whenever it promises to be advantageous to them, or to enable them to hurt their enemies, you cannot be too reserved and circumspect in your conversation with them.

I would also advise you not to speak to the great of your domestic affairs, and of such matters as concern none but yourself and your family. Unless you be pressed by the most urgent necessity, complain not of your distress, nor confide to them the sorrows of your heart! Most are incapable of taking an affectionate interest in your troubles, and few have a sense for tender fellow feeling. Your secrets are not important enough for them to excite their interest. They are very apt to look upon complaints and communications of that nature as humble requests for assistance, and are very prone to despise the man who is not independent and fortunate. They are led to believe, from their infancy, that every one has some design upon their purpose; and the rich in general are very wont to behold us in a different light from the moment in which we seem to want their assistance. They will, indeed, apparently do us justice, by being charmed with our talents, knowledge, goodness of heart and the prominent accomplishments of our mind, while we desire nothing of them but civility and kind treatment, are independent on their bounty, and neither are in their way nor outshine them; but they will watch and judge us more rigidly and unjustly when

we attempt to rise by our merits, and to exert them to obtain those lawful advantages which the blockheads of rank and their minions are so eager to share amongst themselves. The rich and powerful generally prove most kind when they see we are not in want of their protection and assistance; when we make them sensible of it without boasting of our independence, or when our assistance and superiour judgment are necessary to them; when our penetration, our superiour wisdom, our firmness and rectitude inspire them with regard without exciting their fear, and when we intrude not upon them, but let them go in search after us. *Such* a man they will not easily offend, but endeavour to preserve his good opinion.

§ XIII. When you are connected with a great man who makes pretensions to a high degree of judgment, wit, virtue, learning, science, or to whatever it be, you must take care not to let him perceive, particularly in the presence of others, that you are conscious of your superiority in any one of these accomplishments. This precaution is immediately necessary in your conversation with superiours, who are less skilful than you in matters which belong to their office. They will endeavour to draw from you, under the pretence of examining you, your superiour knowledge, in order to appropriate it to themselves, and occasionally sell your own property to you; but woe unto you, if you are so imprudent as to resent such a barefaced imposition, if you even show that you are sensible of the fraud or have the impolitic boldness to set them to rights, by assuming the part of a tutor! In that case they will do every thing in their power to imbitter your life, and demand more of you than they would be able to perform themselves if they were in your place, merely to have an opportunity of finding fault with you.

§ XIV. There are, however, unimportant and innocent acts of complaisance by which we may gratify the great with a good conscience, as well as trivial de-

mands with which we may comply without being guilty of mean adulation. These spoiled darlings of fortune having been used from their infancy to expect, that other people should accommodate themselves in many things to their fancies, be ruled by their taste, admire their hobby-horse, and avoid every thing which is contrary to their prejudices or their childish obstinacy. Even the best of them are not entirely free from such whims and fancies; and who would not willingly take up with such singularities of a great and powerful man and indulge him in them, if his own and family's happiness depend upon him? Thus, for instance, many great people talk very quick and unintelligible, nevertheless, expect to be understood without any further question. It would, indeed, have been prudent in their parents if they had corrected this defect in their infancy; but it cannot be helped now. Or they are fond of horses, dogs, pictures and the like. How innocent is it in such cases, to humour their taste and to admire their hobby-horse! It is, however, obvious that this complaisance must cease as soon as it produces a noxious effect on their character, confirms them visibly in their egotism, renders them averse from serious occupations, intolerant to others and unjust to true merit, or when their favourite propensities are of such a nature as to spoil their heart and to make it hard and cruel.

§ XV. The great and rich sometimes humble themselves so far as to ask the advice of people of much inferior rank, or to request them to give their opinion of their writings, plans, sentiments and the like. On such occasions I caution my readers to be on their guard, and to recollect how much poor Gil Blas of Santilana hurt himself by advising and correcting the Cardinal, although the latter had pressed him most earnestly and kindly to inform him of the opinion which the people had of his sermons.

The great as well as other people, generally desire our opinion on such matters from no other motive

than to be praised, and commonly ask our advice when they have already determined how they will act.

§ XVI. It may perhaps not be very dangerous to offend against these rules of prudence in our conversation with such people if they be good natured, benevolent and sensible ; but it is absolutely necessary we should observe them most punctually, when we have to deal with titled or purse proud *fools*, who are arrogant, stupid and ignorant, changeable and wavering like a reed, jealous, reserved and revengeful ; and I most sincerely pity every man who is so unfortunate as to be dependent upon such tyrants.

§ XVII. If you should have the splendid misfortune to be the favourite of a weak terrestrial divinity, it will be prudent in you to prepare yourself for an unexpected change, and to familiarize yourself with the idea of your joy not lasting long, and that some parasite will ere long deprive you of your patron's favour. I would also advise you to make your sultan sensible, that your happiness depends not entirely on his gracious looks, and to exhibit unequivocal evidence of your not being proud of that vain and precarious preference, nor that such an insignificant and casual splendour is necessary for your moral existence. Under such circumstances should you have the misfortune to fall into disgrace, no good and honest man will flee you like an undone and discarded wretch, and the ungrateful despot will feel there are still people who can do without him. In general it is not advisable for a prudent man to rely upon the friendship, the constancy and attachment of the great. They will respect you while you can be useful to them ; but they are weak changelings, more inclined to believe what is said to the injury than what is told to the advantage of their inferiours ; and the person who speaks last generally gains their credit. With most of them, policy and cold prudence overbalance friendship. They will rarely give you useful hints, through fear of being

involved in difficulties by you. They will leave you to shift for yourself, when you are reduced to necessities in which they have implicated you.

Avail yourself of their favour to animate them with a love of justice, candour, truth and benevolence; and if you be really desirous of preserving their good opinion, take care they never perceive that you rejoice in your power over them, and that you are determined to establish your principles in opposition to theirs. Show them that a real regard and love for, and the desire of being useful to them, guide your steps, and that you are not influenced by selfishness or childish vanity! But never be so foolish as to decline just emoluments and rewards for your services, to sacrifice your property and risk being sent away empty handed when they are tired of you.

Transact every business intrusted to you by superiours so punctually, as to be capable at any time of accounting for every step you have taken, or of justifying your conduct against the calumnies of malicious accusers.

Take charge of no business which does not belong to your function, without being requested by your superiours to execute it.

Avoid as much as possible rendering the business of your superiours unpleasant to them by a dry and tedious stile.

When you are the favourite of a great man you will be encompassed by a multitude of envious persons, who will watch your steps; therefore be as circumspect as possible in your conduct. While we make no noise in the world, people generally will do us justice; but as soon as you display your abilities to advantage and are honoured for your accomplishments, envy awakens and endeavours to humble you.

There are always people in the palaces of the great who are anxious to know your influence over the heart and conduct of your patron. To prevent these impudent intruders from exploring the real state of

your affairs, and to put it out of their power of knowing in what manner your patron can be prejudiced against you, you must avoid all opportunities of conversing with him in the presence of others, on business or other subjects, with regard to which perhaps you differ with him in opinion.

Be circumspect and cautious in recommending other people to the great that have a favourable opinion of your judgment and principles, and on that account are ready to listen to your advice.

Never rely upon the attachment of your creatures, that is to say, of people who owe their good fortune to you.

Never promise to interest yourself for any one when you are not certain of success.

Favour the requests of the creatures of your supposed enemies, as far as they are just and reasonable.

§ XVIII. When your patron, whose favour you have courted while a great man and his affairs were in a prosperous state, either from necessity, civility, policy, or good nature, is suddenly hurled down from the summit of his grandeur; when he loses his dignity, his property, influence or splendour, honour and prudence demand of you not to degrade yourself so much as to turn your back upon the unfortunate man, because he can be of no further service to you. If he be deserving of your regard, you ought to display additional zeal in shewing him that your heart is not dependent on the voice of the multitude; if not, humanity requires you should, at least, spare him, because he is deserted by every one, and therefore must endure ill treatment in silence. For the same reason avenge yourself upon no person who has persecuted and oppressed you when he was in power; heap rather coals of fire upon his head, that he may repent, and if possible be corrected by your generosity.

§ XIX. Refrain as much as possible from collecting money of the great, and people of rank and fashion for the poor and distressed. They in general

merely give from motives of vanity, and treat you as if you were collecting alms for yourself. Assist others from your own property, and give no draughts of charity upon others. Blame not the rich too hastily when he refuses to assist a distressed person upon your recommendation, but consider that his situation is attended with great expences, and that he cannot be liberal to all, if he wish to be benevolent and kind to some.

§ XX. Lest I should seem to be too severe upon the rich and great, I beg to observe that I am far from being inclined to extend my censure indiscriminately to all people of rank and fortune. It always grieves me to see how assiduous our modern authors are to render the higher classes contemptible and odious. Many of these Cynic censors being so little acquainted with that set of people, that it is highly impertinent in them to judge of their morals and manner of thinking. They look with envy and malice from their garrets at the palaces of these favourites of Fortune, and are provoked when the sweet fumes of the kitchens of those that live in affluence ascend to their sorry habitations, while their scanty fare scarcely preserves them from starving; they are irritated, because their circumstances do not permit them to gratify their passions like the former; they speak ill of the purse proud blockhead who is not as sensible of their merits as themselves, and curse blind Fate which has distributed the comforts of life with such a partial hand. Dissatisfaction and envy are generally the principal causes which prompt them to represent the great and wealthy indiscriminately as tyrants, villains, fools, and hard hearted oppressors of every good and honest man, and as enemies to every thing great and noble. Such a fanatic zeal shall never guide my pen. Having myself been brought up in affluence and with great expectations, I know from experience the advantages and disadvantages of a fashionable education. However, the vicissitudes of fortune which I afterwards un-

derwent, my residence at court, and my connexion with people of all ranks, have taught me how necessary it is to inform those who are not completely polished by adverse experience, and rarely hear pure and impartial truth, what is so extremely necessary for them to hear. Many of whom are, indeed, really good; even the weaker of them have frequently many constitutional virtues, the effects of which may be far more beneficial to the world than the milder emotions of more poor and impotent mortals. They have from their early youth sufficient leisure and opportunities to cultivate their mind, to acquire talents, to get acquainted with the world and men, and have numerous occasions to do good and taste the pleasures of benevolence. Their character is under no restraint, neither receives a wrong turn by misfortune and want, nor by the painful necessity of accommodating themselves to the whims of others; and if on one side, they may be easily spoiled by flattery, the consciousness of all their good actions being taken notice of, and their deviations being handed down to their latest posterity, is to them an additional spur for striving to become great and accomplished. Therefore the great in general are not so bad as many think, and I know some who are not at all angry with an honest man for pointing out to them the rocks on which great numbers are wrecked.

§ XXI. Before I dismiss this point, I beg leave to say a few words on the conversation of the great among themselves. In general they spoil one another. Those that are less wealthy are often emulous in imitating those that are richer, even to surpassing them in expences. People of a certain rank, however confined their income be, must have their routs, their private concerts, their box in the opera house, their country seat, dog kennel, &c. and living thus at a more extravagant rate than their limited circumstances can afford, they are necessitated to be meanly parsimonious in points which do not immediately meet the eye of

the public, often depriving themselves and their families of many of the comforts of life, running in debt, and leaving their tradesmen's bills unpaid. This is a folly which deserves the most pointed censure, being productive of no real advantage, but tending rather to render them ridiculous than esteemed, and generally ends in total ruin.

CHAPTER XVII.

On Conversation with Inferiours.

SECTION I.

IN the tenth chapter of this volume, we have spoken of the conduct which masters ought to observe towards their servants, and likewise how much the observance of the duty of the great tends to sweeten the life of those who are doomed by Fate to live in a state of dependence. I must therefore refer my readers to the above chapter; and in this place only subjoin a few rules for conversation with persons who are not immediately in our service, but from their birth, fortune and other civil relations are placed beneath us.

§ II. Be civil and kind to those to whom fortune has not appointed so many temporal advantages as have fallen to your lot, and honour real merit even in people of the lowest station. Be not, as is customary with most people of fortune and rank, kind and condescending to those of an inferiour class only when you are in want of their service, and scorn to neglect or treat them haughtily when you have no occasion

for their assistance. Never neglect in the presence of a great personage, him whom in private you treat with friendship and intimacy, and be not ashamed to honour a man publicly who deserves your regard, though he should possess neither rank, fortune, nor title. But beware of distinguishing the lower classes merely from selfishness and vanity, in order to obtain the applause of the multitude, and to be praised for your condescension and affability. Choose not in preference the society of people of low breeding, in order to be more honoured and flattered in their circles than you would be amongst your equals; and mistake not the imitation of the manners and the language of the multitude for popularity and natural simplicity. Be not kind to your inferiours merely to humble thereby some man of rank, nor condescending from motives of pride in order to be honoured the more; but at all times let justice, benevolence, and the sense of the dignity of man as man, raise you above all mean prejudices and selfishness, and esteem every one according to his deserts.

§ III. Be careful that this civility and kindness be always well regulated, and never let it degenerate into eccentricity. As soon as our inferiours perceive they cannot possibly be deserving of the honour which we pay them, they are very prone to impute our singular conduct either to want of sense, or to suspect its proceeding from ridicule or deceit, and that some mischievous view is lurking at the bottom of it. There also is a kind of condescension which really is extremely cruel, as it makes the suffering party feel that we bestow upon him merely a charitable alms of civility, or such is the air of consequence and superiority accompanying our courtesy, as exposes us to the contempt and ridicule of those that are sensible of their internal worth. Finally, there is a kind of civility we frequently behold in courtiers which is highly absurd, viz. sometimes they speak to people of an inferior rank in terms which are quite unusual amongst men.

of their class, assuring, for instance, people who are far from being accustomed to such high phrases, 'that they are their devoted servants;' 'that they are proud of their company;' 'that they are supremely happy to see them,' &c. They imagine their empty jargon to be the only generally adopted language, and thereby frequently render themselves contemptible and suspected. The great art of conversing properly with men consists, as we have observed at the commencement of this little work, in studying the tone of every society; and in the ability of applying this knowledge as occasion requires.

§ IV. Be not too intimate with people who have not had a polite education! They are very apt to abuse our kindness, to make unreasonable demands, and to grow impudent. Therefore treat every one as he deserves, and honour no person more than he can bear.

§ V. Do not revenge yourself upon your inferiours when fortune turns the scales in your favour, because they neglected you while you experienced indifferent circumstances, and courted the smiles of your powerful enemies. Consider that such people frequently are reduced to the necessity of cringing and paying homage to the great, to enable them to get through the world and to provide for their families; that few of them have had such an education as animates man with a due sense of certain delicate feelings and sacrifices, that all mortals are actuated more or less by self-interest, and those that are more polished only disguise more adroitly than the rest.

§ VI. Never delude your inferiours who apply for your protection, recommendation or assistance by deceitful hopes, empty promises, and vain consolations, as is the custom of many people of rank, who, to get rid of the petitioners, or to be celebrated for their kindness, or from a want of firmness, load every client with sweet words and promises, but as soon as he has left them, recollect not a syllable of his request.

The poor man in consequence hastens home elated with hope, flatters himself to have put his affairs in the best train, neglects all other means which he might apply to accomplish his aim, and afterwards feels himself doubly unfortunate on finding how lamentably he was mistaken.

§ VII. Assist those that are in want ! Protect those that implore your assistance and kindness so far as justice permits ; but take care of being so weak as to be incapable of refusing a request. This produces two very lamentable consequences, in the first instance, people of mean principles will abuse your weakness and load you with obligations, labours and cares which are too heavy for your heart, your ability or your purse, or which force you to be unjust to others who are less intruding ; and then you will frequently be obliged to break your word, because you promise more than you can perform. A man who possesses a sufficient share of firmness must also have the courage to give a denial, and when from weighty reasons he does it in a kind an inoffensive manner, and is known besides as a benevolent man who delights in assisting others, he will create no enemies by acting agreeable to his judgment. It is impossible to please all people, but when we act consistently and prudently the better class, at least, will not mistake our real character. Weakness is far from being good nature, and it is wrong to call a man unfeeling and hard hearted, because he refuses what he cannot reasonably grant.

§ VIII. Expect not those that are doomed to move in a humble state, should possess a high degree of politeness and mental illumination. Never contribute any thing to overstrain their mental faculties, and to fill their head with notions which would render them dissatisfied with their situation and imbitter the labours of their calling. The best illumination of the understanding is that which teaches us to be satisfied with our situation, to be useful in the sphere in which we

move, and active to perform the duties of our situation. All the rest is nonsense and leads to certain ruin.

§ IX. Treat those that are subject to you kindly, without giving up your authority. It is dangerous to suffer those that are bound to obey us, rendering themselves indispensably necessary to us; and the chief of a department who must rely upon those that are subject to him, either from his being unable or not disposed to work, renders himself ridiculous, because he has not sufficient authority and courage to remind even an obstinate or neglectful clerk of his duty, and therefore must be satisfied with whatever he thinks proper to do or neglect. Many people however, even in social circles, count too much upon the effects which an assumed solemn senatorial mein, a certain stiff seriousness, a large wig and similar external badges of their function are to produce. A certain degree of dignity is very useful in all situations of life; but mere *show* of stateliness cannot impose upon the people, particularly in our enlightened times; and respect and obedience are easier enforced by the internal worth of him who commands, when he behaves without restraint and stiff solemnity to those that are subject to him.

CHAPTER XVIII.

On Conversation with People of Fashion.

SECTION I.

THE tone which prevails amongst people of fashion is, alas ! imitated by all those that have any claim to polite manners, and at present, is unfortunately of such a complexion as produces the most baneful influence on the morals and happiness of men. A total deviation from the amiable simplicity of nature, an indifference to the first and sweetest ties of humanity, derision of innocence, purity, and the most sacred feelings ; with insipidity of conduct, loss of every characteristic feature, want of deep and really useful knowledge, impudence, flippancy, garrulity, inconsequence, dependence on the folly of others, indifference to all that is good, noble and great, luxury, intemperance, unchastity, effeminacy, affectation, inconstancy, thoughtlessness, absurd pride, empty shew, bad economy, a thirst after rank and titles, prejudices of all sorts, dependence on the nods of despots and haughty protectors, slavish sneaking to obtain some advantage, flattery to those whose assistance is wanted, and a total neglect of those that cannot be of use however deserving they be, disregard of the most sacred duties and obligations as soon as they square not with designed purposes, falsity, faithlessness, deceit, perfidy, tale-bearing, cabals, malicious joy at the misfortunes of betters, calumny, hunting after domestic anecdotes, ridiculous airs, customs and habits ; these are the studies in which men and women of the fashionable world accomplish themselves ! Wherever this tone prevails

real merit is overlooked, and but too frequently trampled upon, oppressed, checked and ridiculed by shallow geniuses. An insipid man of fashion is never more elated than when he has an opportunity of humbling the man of acknowledged merit, whose superiority he is feelingly sensible of; or when he can surprise him in the breach of a conventional rule of polite breeding, or speak a language to him which he does not understand, and thereby perplex and place him in an unfavourable point of view. It likewise affords the highest degree of pleasure to a fashionable female to ridicule an honest woman of innate worth in one of her dissipated circles. All this we must expect if we mix with people of this class. We must not, however, be vexed when any thing of that kind happens to us; for should we regard it much, we may bid farewell to the hope of ever enjoying a moment's peace, and may be certain of being constantly tormented by numberless passions, particularly ambition and vanity. There are, however, three means by which we may obviate these inconveniences, viz. By having no intercourse at all with the great world; or if obligated to mix with fashionable companies, by taking no notice of the follies to which they are addicted; or finally, by studying the tone of these extraordinary beings, and accommodating ourselves to it so far as we can do it without denying our character.

§ II. If your situation render it not absolutely necessary for you to mix with the great world, I advise you to shun that theatre of splendid misery, and those noisy pleasures which corrupt and ruin the mind and the body. To live in peaceful domestic retirement, and in the society of a few generous, sensible and cheerful friends, dedicating your life to your destination, your duties, the sciences and innocent recreations, and participating now and then with prudent moderation of public amusements, and frequenting great and mixed companies only to gather new pic-

tures for the imagination, and to obliterate the disagreeable sensations which sameness produces; this is a life truly and emphatically worthy of a wise man. And in verity, it is more frequently in our power to avoid fashionable circles than we commonly think. Fear of men, a mean complaisance to people of indifferent talents, vanity, weakness, and a propensity to imitate others, are frequently the principal causes which actuate many an amiable man to idle away his hours in companies which, in fact, do not accord with his head or heart, where disgust and dulness often seize him, and various mean passions creep into his soul and sport with his peace. In that case, however, we must not only be independent with regard to our social relations, but also have courage to act upon firm principles, and disregard what others say of our singularity.

§ III. But if we be obligated or desire to live in the great world, and are not quite certain whether we shall be capable of assuming the tone which prevails in it, it will be prudent in us to remain faithful to that mode of conduct and turn of mind which we have derived from nature and education. Nothing is more absurd than imperfectly copying the manners of the fashionable world; and it is highly disgusting to behold the painful efforts of an honest citizen and a simple country Squire in personating the French *petit maitre*, or in imitating the consequential gravity of the Statesman; or to observe those that have but an imperfect knowledge of foreign languages, seize every opportunity of speaking an outlandish jargon. Such people want only to render themselves ridiculous; whereas an unaffected and natural conduct, dress and deportment, though it should not be immediately the mode, or after the newest fashion, will gain you regard even in the giddy circles of folly, and procure you, if not an happy, at least an undisturbed life. Be therefore simple in your dress and manners, serious, modest, ci-

vil, unoffending and sincere. Talk not too much, nor of subjects with which you are not sufficiently acquainted, nor in a language of which you have only a superficial knowledge, provided the person with whom you converse understands your mother tongue. Behave with dignity and frankness, without being rude and impertinent, and no one will tease you. You will not indeed be distinguished much; but let not this make you uneasy. Betray no perplexity nor anxiety when in a large company if no person speak to you. You lose nothing by it, but may give vent to your meditation, and make many useful remarks without being despised; nay, but may even be feared without being hated.

People who in their youth have acted a conspicuous part at court and in great cities, and have afterwards retired and chosen a simpler way of life, are very apt to forget that we must not neglect keeping up with the prevailing spirit of the times. However, the incessant changes of taste and fancy render this impossible, if we do not continue floating along upon the ocean of life with the whole fashionable fleet. Thence we frequently happen to be out of humour when we see that we are neglected, that younger, and sometimes very insignificant persons take the lead, and that they as well as their admirers scarcely deign to look at us, and merely pay us attention out of civility. It is incredible how often this can shake the peace of sensible people (for even they are not always free from vanity;) how it can sour their temper, cause them to appear in a very unfavourable light when they have business to transact, or frustrate the object of a long journey, and incur heavy expenses; whereas good humour and wit flow in an irresistible and enrapturing stream, when we see that we are honoured, beloved and treated with attention. Those who have moved in fashionable circles for a long series of years will never be reduced to perplexities of that sort; for they have acquired a habit of collecting themselves quickly,

and of finding out immediately what language is most applicable; whereas those good people who have had no opportunity of attaining to this degree of refinement, ought to ponder well what has been advanced at the beginning of this Section.

§ IV. Those that live constantly in the great world will do well to study the prevailing tone, and to accommodate themselves to its external customs. The former is not difficult, and the latter can be done without producing a bad influence on our character. Therefore never distinguish yourself by an antiquated dress or manner; nor omit paying a proper regard to your age, rank, and property in complying with the tone of the circle in which you move; but even avoid copying the ridiculous eccentricities of individual fools, or the transient fashions of the moment. Make yourself properly acquainted with the language of your fashionable connexions, with the manner of conducting themselves towards each other, and of the conventional laws which are established in their societies; but never act inconsistently with your innate dignity, your character, or truth.

§ V. It is impossible to give general rules how far a man of honour may proceed in imitating the manners of people of fashion. A judicious and honest man will be best able to judge from his situation, temper, and the voice of his conscience, how far he ought to go. I shall therefore only observe, that we are not bound to attack innocent follies which we are not inclined to imitate; and that we must sometimes comply with indifferent customs which have no particular influence upon the character, as this frequently enables us to do more good than we should otherwise be capable of performing.

There are also fashions in literature and in the arts, in certain amusements and plays, in the applause which some singer, instrumental performer, author, preacher, painter, tailor, or hair-dresser undeservedly earns

from the fashionable multitude, and it would be injudicious as well as lost labour to attempt opposing that rage. In such cases it is most prudent to wait quietly till the prevailing folly must give way to a new one. There are fashions in the use of medicine, to which people of rank think themselves obliged to submit. Smile silently at such follies, and comply with them as far as it can be done without endangering your health: at least, make yourself acquainted with such fashions, lest you should offend against them in your discourses. You will provoke the resentment of all your fashionable friends, if you censure a theatrical nymph whose shrill and unharmonious notes are admired by the great world as angelic strains; or if you call a book a pitiful composition while its author is acknowledged as a great genius. You will meet with a very unpleasant reception if you speak of religious subjects to a lady, who has just commenced the period in which fashion requires she should be a freethinker; for this has also its laws, which are fixed by fashion. Young men begin to grow old in their twentieth year, to associate with old experienced men, and to assume a solemn and philosophical air in company; but when they verge towards the age of forty, they grow young again, sport with sprightly girls, &c.—all this we must observe and take our measures accordingly.

§ VI. As for the rest, I must confess that the tone which at present prevails pretty generally amongst our young men of rank and fashion, is far from being commendable. Many of them are extremely rustic and disagreeable in their conduct, and seem to think that it is the characteristic prerogative of the higher classes to trample upon all rules of modesty, civility, and decorum, to be impudent in company, impolite to the ladies, to stare them out of countenance, and to be unobliging and rude to strangers and foreigners; to neglect their person, to dress in a most ridiculous manner, to walk negligently and without grace, to swear like

a trooper, to ridicule religion, to season their language with low and uncouth epithets, and to be ignorant of all sciences. This may, perhaps, recommend them to their fellow-bears, but if they knew how much they degrade themselves by their fashionable rusticity in the eyes of every well bred man, and how much their company is loathed by all women of sense and real elegance, they would blush at their total want of urbanity, and be ashamed to show their face in polite circles.

§ VII. If you wish to live comfortably in the great world, despise not every thing which owes its value to common consent and custom only. Scorn not indiscriminately titles, badges of honour, splendour, and external ornaments; but on the other hand, do not imagine they have any intrinsic value. There are instances in which such badges, however vain they be in themselves, may procure you, if not essential advantages, at least comforts which are not to be despised. You may laugh secretly at all these follies, but beware of ridiculing them publicly! In a word, do not distinguish yourself too much from those with whom you must live! It is not only prudent, but a duty to comply with the manners and customs of the station we have chosen, as far as it is consistent with the principles of honour and probity. Neither expect in this sublunary world to be always esteemed for your intrinsic worth; but be satisfied when you are regarded as a sensible and agreeable man, and recollect that but few are clear sighted enough to form a just notion of those private virtues and abilities, which alone ought to be the principal sources of general esteem. Take the world as it is, and be assured that setting up for a reformer of its numerous follies is not only an ungrateful and useless attempt, but also a certain mean of uniting fools and knaves against your peace and happiness.

§ VIII. However, if you be desirous of being looked upon as a judicious and agreeable man, you must

not render your connexions too sensible of your being formed of better materials than those brainless idlers. The man who possesses superiour judgment and a more than common degree of probity, will be incapable of getting entirely out of the reach of envy, calumny and aspersions, which prevail but too much in the great world, as it is called, although he should be ever so punctual in accommodating himself to the customs and manners by which the fashionable circles distinguish themselves; for it is impossible that those who have no intrinsic value should be capable of appreciating the innate worth of a truly estimable man. I would therefore advise you not to regard the opinion these fashionable triflers have formed of you, and above all things, not to *betray* the vexation their silly conduct towards you excites in your mind, because this would serve only to render them more daring, and deprive you totally of all social comforts. Pursue your way firmly, act agreeably to your own principles, and then let fools talk till they are tired.

§ IX. The principle with which we opened this book, viz. that our pretensions are generally the standard by which others judge of our merits or demerits, is of peculiar consequence in conversation with the great world. Act therefore with frankness, show confidence in yourself, and that you are certain of what you advance. Be careful not to let your connexions even suspect that it is possible you could be slighted, or that others could be ashamed of being connected with you, or find the time heavy in your company. People of fashion commonly proportion the civility and attention which they show us, to the external marks of esteem with which we are treated by the higher circles. Therefore endeavour to obtain the good opinion of people of consequence; strive to acquire a certain degree of dignity and ease which is obtainable only by practice, and consists chiefly in a tranquil, dispassionate, decent and consistent conduct, which seems to be habitual, and which we can never

acquire if our vanity be constantly in quest of opportunities to shine, and if the applause of our own heart be not of more value to us than all the empty admiration with which shallow geniuses may honour us.

§ X. Proportion your conduct towards people of fashion and quality conformably to *their* treatment of *you*; for this class of people are very apt to take the most unwarrantable liberties with those that betray the least solicitude of ingratiating themselves into their favour. Therefore return haughtiness for haughtiness, coolness for coolness, and civility for civility; but be careful of never giving more than you receive. The observance of this rule of prudence is attended with many advantages. Most people of fashion are like a reed which is moved by the wind. As they have but little consciousness of innate dignity; their whole existence depends upon their external character. They will cling to you while they see you are respected; but if you do not make the insipid triflers of either sex your friends by means of flattery and complaisance, some vile asperser will soon contrive to slander you, and no sooner will his defamation get abroad, than these servile slaves of the public opinion will watch the impression which it makes on the world, and when it takes root, immediately carry their heads some inches higher towards you. If this should make you uneasy and anxious, and you continue to treat them as people whose friendship you wish to preserve, they will grow more impudent and contribute to spread the aspersion farther, and cause you to experience greater vexation. But if you repel the first that treats you with coolness on that account, by a contemptuous look, he will start back, tremble for his own character, take care not to utter an unfavourable sentence against you, and bow to the man whom he supposes to be sure of a powerful secret protection, because he stands his ground so firmly and is so indifferent to the all blessing voice of the fashionable populace. Return him twofold the contempt which he dares to display

to you, and let no kind and civil expressions ensnare you, until he prove that he is sensible of the silliness of his conduct. I myself, who have ceased aspiring to the honour of shining in the great world, uniformly observe in this matter no settled system, but am always ruled by my disposition of mind and humour. Being accustomed to give vent to the genuine effusions of my heart, animated with warmth for every thing that can be called attachment and friendship, and less anxious of being distinguished than beloved, am distressed (I do not blush to confess it) and vexed whenever I am treated coolly by those of whom I have a favourable opinion. But at times I treat this matter less seriously, and in some instances, am even highly diverted at hearing that the idle public amuses itself at the expence of such an insignificant individual as myself, and that its arrows happen to hit a man who serves in the great world only as a volunteer, and wishes for no promotion in it. However, I must confess, that this conduct of mine, which is the consequence of my temper, is by no means prudent. The best method you can choose to defeat the purposes of such calumnious reports, is not to *display* the least vexation on their account, to converse with no one about them; and then the idle tale will be forgotten in a short time, whereas any other method will only serve to make bad worse.

§ XI. Be civil and polite in your external conduct. People who are in the habit of frequenting the palaces of the great and fashionable circles, must accustom themselves to endure and to be civil to many persons whom they cannot esteem; and besides, we do not mix with the great world to contract bonds of friendship, but only to see cheerful company. Whenever it promises to be useful, or at least to strengthen your authority, or when you can expect to render yourself feared by those whom you cannot otherwise check, it will be prudent in you to make your dignity respected, and to assume an air of noble pride towards the

conceited blockhead who dares to assail you by his ribaldry, and thereby make him afraid to ridicule or abuse you. Such servile souls tremble at the superiority which they perceive in a sensible and determined man; this, however, must not degenerate into arrogance or rustic pride. You may occasionally tell these people the truth; yet without heat and rudeness confute their flat and lame judgments by cool and solid arguments, when circumstances render it prudent; check the torrent of their aspersions when they slander an honest man, and oppose manly firmness to their low and sneaking insinuations; but carefully avoid joking familiarly with them, or giving vent to genuine humour, lest you should utter a word that is liable to be misapplied and perverted.

XII. In general it is not advisable to speak the plain and genuine language of the heart in the great world, as it is not understood there. Therefore talk only in the fashionable circles of pure, sweet and simple pleasures; for they are mysteries to the great world. Have a proper command over your countenance, lest it should betray sentiments which ought to be concealed in the inmost recesses of your heart. The art of fashion and quality are frequently more exact in the art of reading the language of the countenance than written characters; as it generally constitutes the sole object of their study. Intrust none of them with your private concerns. Be careful not only how you *speak*, but also how you *bear*; lest you should be involved in disagreeable difficulties.

§ XIII. We have observed already in a former place, that our conduct in the great world ought to be modified according to our individual situation, and that measures which are of the last importance for one person may be of no consideration at all for another. A man who wishes not only to live and to be respected, but also to obtain some authority in it, must truly study his part with additional diligence. It may be of the highest importance to him either to side with the

stronger party (which generally is deemed the safest way,) or to be neutral, in order to be courted by all, and occasionally to become an imperceptible leader of a third. In such situations policy frequently renders it prudent for us to let our persecuted friends struggle for themselves, and refrain from taking their part publicly when we are uncertain of success, and probably may do more harm than good. It may also be necessary for us to pretend at the beginning to be of little consequence, in order to avoid observation as well as being disturbed in the prosecution of our plans, and rather to be promoted as an insignificant person. Nothing, however, is more necessary for a man who must mix with the great world, than *coolness of temper*, a proper dominion over the effusions of his heart and imagination, circumspection, reserve, watchfulness, presence of mind, and the power of checking the voluntary flow of spirits, and the sallies of his humour. Coolness of temper, and its concomitant qualities, enable people of very inferior natural gifts to rule over the most lively and cultivated geniuses, whose heart is but too apt to run away with their head. However, this difficult art, if it be not rather a gift of nature, can only be acquired by an application and experience of many years.

§ XIV. The observance of rules relative to conversation with the great world, is for no person of more importance than an *Ambassador*. I do not here, however, allude to those of that class who are sent to foreign courts merely to do honour to their Sovereign, by keeping up a splendid establishment. Nor do I advert to the favourites of a Minister who are employed for a series of time as envoys, in order to sanction their sudden and undeserved promotion in preference to men of real merit, who have rendered essential services to the state. Neither am I speaking of those privileged spies who are sent abroad by some courts under the title of Ministers, and who act too mean a part to deserve being noticed by an honest man, who ought

rather to caution every one from having any intercourse with them. Ambassadors of this description my assertion does not embrace, but such only as are sent to transact secret and important matters at some foreign court, where they are to defend and preserve the dignity of their Sovereign and nation, to vindicate their rights, to obtain political advantages, to execute certain plans, and to prevail upon the Princes and their cabinets to interest themselves for the cause of that country in whose behalf they are engaged. Men of this complexion want more than any other persons, all those accomplishments which characterize an experienced man of the world; propriety, dignity, ease and liveliness in conversation; presence of mind, dexterity in managing diplomatic matters, the greatest circumspection, reserve and watchfulness; pliancy, perseverance, acuteness, scientific knowledge, a sufficient skill in foreign languages, eloquence and taste. And finally, if honesty and veracity crown these accomplishments, can any thing be more useful and instructive for a young man who is forming himself for a statesman, than being employed some years in the diplomatic department under the inspection of such an ambassador.

§ XV. Before I conclude this chapter, I beg leave to say a few words on the benefits which the conversation of the great world affords us. It is indeed not inconsiderable. Rules which refer us to the innocent customs of the more polished circles are not principles of morality, but only of common consent; however, this very consent rests on the condition that we should endeavour, even in a restrained situation whose attendant difficulties we cannot entirely remove, to render our state mutually as comfortable as possible, without having recourse to means that endanger our internal worth, which, like a treasure hidden in the ground, retains its value though it should remain concealed, can be employed for the support of widows and orphans, and act upon monarchs and empires for

the benefit of millions, when it is called forth, put in circulation by the stamp of common consent and generally acknowledged, particularly by those who can judge of the sterling worth of merit and esteem in it. It is therefore to be wished, that many people would not declaim so violently against the genuine fine tone of the great world. It teaches us to pay some attention to those trifling acts of politeness which sweeten life and render it more agreeable. It excites in us attention to the windings and turnings of the human heart, sharpens our spirit of observation, and accustoms us to live with people of all descriptions without either offending them or being offended. The real man of the world, who is also an honest man, truly deserves our regard; and we need not fly into a desert, or bury ourselves in our study, to claim the name of a philosopher. I must even confess, that all our learning and knowledge of men collected from books, is of no use, unless our literary dust have been rubbed off in the great world. I therefore advise every young man who has an honourable ambition, a thirst for knowledge of men and of the world, and a desire of being useful and active, to step for some time upon the greater theatre, should it be only for the purpose of collecting matter for observation, which in his old age will employ his mind, and enable him to give salutary advice to his children and grand children, who may perhaps be destined to seek their fortune at courts and in great cities.

CHAPTER XIX.

On Conversation with Clergymen.

SECTION I.

IT cannot be denied that it is highly useful and instructive to be in habits of conversation with Clergymen who are zealously devoted to their sacred calling, whose understanding and will have been purified by the influence of the amiable doctrines of Christ, who are devoutly bent upon truth and virtue, and add vigour to their words by their own example; who are friends, benefactors and counsellors of their congregations, and popular, warm and cordial in their sermons; who by modesty, meekness, simplicity, temperance and disinterestedness, distinguish themselves as worthy followers of the Apostles, are tolerant to other sects, paternal and indulgent to the erring, no enemies to innocent hilarity, and good, tender and wise fathers in their domestic circle. However, not all servants of the church resemble this charming picture. Men without education and manners, devoid of sound reason and erudition, frequently intrude themselves into the service of the church, and blockheads but too often contrive to obtain the most valuable livings, either through family interest or by way of purchase, or by mean cunning and artifice. Ministers of that description are generally slaves to the most fordid avarice, or devoted to all manner of extravagance; being covetous, voluptuous, intemperate in eating and drinking, vile adulators of the great and rich, overbearing and proud to their inferiors, envious and jealous of their equals, and commonly the principal cause of spread-

ing contempt for our holy religion. They look upon religion as a dry science, and upon their function as a lucrative trade. In the country they rusticate, abandon themselves to laziness and sluggish ease, and complain of the burdens of their office, when they are obliged to lull their auditors asleep by the mechanical recital of their sterile, dogmatical sophisms, or of sermons made by mercenary hirelings. They hunt after presents and legacies; their ambition is without bounds, and their spiritual pride, despotism and thirst for dominion know no limits. Zeal for religion serves them as a cloak for their passions and secret vices; orthodoxy, implicit faith and the honour of God are their shield, when they intend to persecute the innocent and peaceable citizen who distinguishes between religion and theology, refuses to flatter the priesthood, and to sacrifice at the shrine of their pride and covetousness. Their vengeance is dreadful and insatiable; their hatred against those that refuse to submit to their iron sceptre, or to be silent about their crimes, is ruthless. Their vanity is greater than that of an antiquated coquette. They sneak into houses and families to meddle with matters which do not concern them, to create discord and to fish in troubled waters. Their sermons, discourses and gestures are anathemas and menaces against the followers of different sects, and all those that have the misfortune not to be capable of believing what they frequently do not believe themselves, but teach, only because it fetches money. They are watchful spies upon the faults of their neighbours, exaggerate them, and when they dare not do it publicly, operate secretly upon others, or assume the mask of humility, hypocrisy and zeal for piety and good morals, to gain the weaker for their party, by insinuating complaints of the wickedness of the age, and by rendering the wiser and better man suspected of the multitude.

§ II. As many of the less vicious, and even some of the wiser and better ecclesiastics are addicted to one or

more of these defects; as for instance, to spiritual pride, intolerance, dogmatical prejudice, covetousness or revenge; it will be highly useful to observe some rules of prudence in conversation with all people of this class, which may be applied indiscriminately. I would therefore advise my readers to avoid giving them any opportunity to decry them as heretics and freethinkers, to forbear discoursing in mixed companies on religious subjects, and to be very careful of not dropping a word in the presence of an ecclesiastic, that could be misinterpreted as an attack upon any theological system or religious ceremony. It is also prudent to frequent the parish church, even if the discourses of the regular preachers should not contribute much to promote our devotion, lest we should afford opportunity of being charged with indifference to religion, or set a bad example to the weak and uninformed.

Never ridicule a clergyman in company, how much cause soever he may afford for it; for the sacred function of this class of men deserves much consideration, and it would be unjust to reflect upon the whole order because some individuals of it disgrace the holy office with which they are intrusted; the contempt of religion which, alas! is spreading but too rapidly, is also very much promoted by ridiculous reflections upon its ministers, and this alone ought to be a sufficient motive for every sincere well wisher of the State to refrain from all scurrilous animadversions upon the clergy.

Therefore treat the clergy with every external mark of respect; offend none of their order, and take particular care not to be deficient in shewing them every civility and politeness to which their function intitles them.

Avoid, as much as possible, using a clergyman of the common class as a confidant in your domestic concerns and other affairs of importance, if you be not

perfectly convinced of the goodness of his principles; and keep every one at a proper distance that intrudes himself upon you as an adviser unfolicited.

CHAPTER XX.

On Conversation with Men of Letters and Artists.

SECTION I.

IF the epithet *literati* were not as common in our times as that of gentleman; if we called none men of learning but such as cultivate their mind by realizing useful knowledge, and applying it to the improvement of their heart; in short, if we distinguished none by that honourable name but those that by the cultivation of the arts and sciences have been rendered wiser, better and more active for the happiness of mankind, I should then have no occasion to write a particular Chapter on conversation with men of that description; as there cannot be any necessity for rules of conversing with the wise and the good. To listen to the sage instructions which flow from the lips of a man of this character, to fix our attention upon his conduct, and to regard it as an example worthy our imitation; to hear truth of him, and to follow its dictates; this is a happiness, the enjoyment of which needs not to be learnt after rules. But as now-a-days every miserable poetaster, compiler, journalist, collector of anecdotes, translator, plagiarist, and in general every one that abuses the uncommon indulgence of the public, by writing whole volumes of nonsense, and repeating

what others have written before him much better and with more elegance than he is capable of, calls himself a man of learning ; as the sciences are not valued by the degree of their utility for the world, but after the ever changing and puerile state of the reading populace, as every speculative trifle is called wisdom, and every production of a feverish imagination sublime ; as the man who with his fingers draws from an instrument a medley of false accords, without either connexion or expression, is called a professor of music, and he that can put black spots divided in certain divisions upon paper, is honoured with the name of a composer : as this is the case in our times, it will certainly be expected that I should say a few words on the conversation with such people, and point out some rules which we must observe, if we wish not to be looked upon as men who are destitute of taste and knowledge.

§ II. Judge not of the moral character of the man of learning by his writings ; for the author appears but too frequently widely different from what he is *in natura*. And, indeed, we ought not to blame him for it. When we are at the writing desk where we can choose the most tranquil moments, when our mind is not agitated by tempestuous passions, it is very easy to write down the most excellent moral precepts, which afterwards in the real world, where surprise, opportunity and seduction assail us in every direction, are not so easy to be executed. We ought, therefore, not to imagine that the preacher of virtue will always be found a pattern for imitation ; but we should consider that he is a frail mortal as well as ourselves, and at least to thank him for cautioning us against faults, though he should not have firmness enough to avoid them himself ; and it would be unjust were we to tax him on that account with hypocrisy. On the other hand, we should also be very much mistaken were we to think that all the fine principles which an author

puts in the mouth of the characters of his creation as his own; and it would be an act of injustice were we to conclude that a writer is a villain, a faun or a misanthrope, because his luxuriant imagination has prompted him to represent a bad character in an amiable light, to draw a voluptuous scene in lively colours, or to lash the follies of his age in severe and bitter terms. He would certainly do better in not giving way to the wild fire of his imagination; nevertheless he may be a good man: I know authors who have represented the most horrid villanies with striking truth, and notwithstanding this display the greatest probity and meekness in their actions; I also know satyrists whose heart overflows with charity and benevolence. We commit another sort of injustice against authors and artists, if we expect that they should talk in common conversation nothing but wisdom and learning. The man who discourses with the greatest volubility of some art, possesses not always on that account the most intimate knowledge of it; it is also by no means agreeable, and favours much of pedantry, if people constantly speak of their favourite occupations. We go into company to be diverted, and to hear others speak as well as ourselves. It is not every one that possesses such presence of mind as to be enabled to converse with dignity and precision in the bustle of a numerous company when he is surprised by impertinent questions; even on those subjects of which he has the clearest notions when in his solitary study. We likewise frequently mix in companies where the disposition of the people is so different from our own, as in the first moments to render it impossible to collect ourselves so thoroughly as to give a proper answer to their questions. Besides, the learned have their humours as well as others, and are not always equally disposed for scientific or other conversations which require deep reflection. It may also occur that the company in which a man of learning may be placed do not please

him, and that he imagines an exertion of his wit and science would be thrown away upon them.

Some years ago, when the celebrated Abbé Raynal was in Germany, I was invited by a friend to meet him at his house, where a great number of curious ladies and gentlemen had assembled to admire him, and to be admired in return. He seemed not to be disposed for either, and I must confess I was not pleased with his conversation. The whole company were provoked and embittered against him for having disappointed their expectations, and some even went so far as to maintain, that this either was not the celebrated Abbé Raynal, or it was impossible that he could be the real author of the excellent works published under his name.

It is highly disgraceful to our age, that so many pretenders to criticism make it their practice to collect scandalous anecdotes of good authors, and of men in general who have acquired a literary fame, to deprive them of the public regard which they enjoy; for this is extremely detrimental to the literary world, and embitters the life of those who, on account of their talents, are entitled to general indulgence, and may justly expect every encouragement from a generous public.

If an author or artist be fond of speaking of his profession, we ought not to blame him for it. The fatal polyhistory, the rage of being thought to know something of every thing, and to be ashamed of confessing that there exists any thing upon which we are not capable of reasoning, is not very honourable to our age: and if it be tedious to hear a man turn every discourse upon his favourite object, it is highly revolting to hear a heedless talker decide arrogantly upon matters which are far beyond the reach of his understanding; to hear, for instance, the clergyman rant on politics, the lawyer on the theatre, the physician on painting, the coquet on philosophical subjects, and the

fop on tactics. Permit the man who has learnt his profession to speak with warmth of it ; nay, give him an opportunity of doing it. A man who has studied his profession thoroughly, and is gifted with a sufficient share of plain sense, ought not, indeed, to be despised, and nothing can be more disgusting than those walking Encyclopedias who know nothing and affect to talk of every thing.

§ III. If the learned have fewer prejudices than other people, they are also more firmly attached to those which they have adopted. We must therefore treat them with great circumspection. Nothing is easier offended than the vanity of a man of learning ; we must even be careful of not using an ambiguous expression in praising the merits of the learned.

Most authors will easier forgive attacks upon their moral character than an aspersion of the fame they have acquired in the literary world. Therefore, be cautious how you criticise their works. Even when they ask our opinion of their compositions, we must interpret it as a request for approbation. Should friendship not oblige you to speak your opinion frankly, I would advise you to say on such occasions, when you cannot praise the composition of an author without committing an act of meanness, at least something which his offended vanity cannot take as a censure.

Many authors are offended when they find we know nothing of their works, or when we omit treating them in common life, on account of a book which they have written, with more distinction than any other man who is useful to the world in a different way, or when we betray principles which disagree with their system, and are contrary to those ideas for the establishment of which they have written whole volumes. Avoid all offences of this sort if you wish to live on an amicable footing with an author ; but consider well with what sort of an author you have to deal ; whether he be great or little ? All are fond of praise ; but every one does not relish it in the same shape. One is sat-

isfied when you tell him bluntly, that he is a great man ; another is content when you only permit him to found his own praise ; a third demands nothing of you but the patience of Job, while he reads his lamentable composition to you ; a fourth is delighted with an occasional allusion to some passage of his writings ; a fifth does not care whether his works be expressly mentioned, provided he be treated with distinguished respect, and a sixth is satisfied when wise and good men do him the justice of believing that he has the promotion of truth and virtue at heart ; that he has written nothing of which he has reason to be ashamed, and that his works have at least *some* merit.

§ IV. It is, indeed, highly diverting when two authors are reciprocal in their praises, and assure each other that their fame will be proclaimed to the latest posterity. But it is extremely disgusting and painful to behold the animosities which frequently prevail among men of learning, who, on account of the difference of their opinions and systems, rail against each other with the eloquence of a Billingsgate orator, persecute one another with the most malevolent malignity, and leave no stone unturned to blast each other's fame. This is meanness of the most abject and contemptible nature, for the source of truth is rich enough to satisfy the thirst of many thousands, and envy, malice and vulgar bitterness are highly unbecoming geniuses who have devoted themselves to the service of wisdom.

§ V. There are people who imagine they shall render themselves respected by bragging constantly of their connexion and correspondence with men of learning. This is a folly which is extremely ridiculous. A man may have great merit as an author, and yet it may not be particularly honourable to be connected with him. The indulgence and kindness with which great and virtuous men treat us, does not always make us wise and good. Impartial and intelligent people

to rational and prudent principles, or go in search of instructive and reasonable conversation, but are more attached to the man who procures them sensual pleasure, than to the sage who endeavours to lead them back to the road of wisdom and regularity. They intrude upon the former and flee the latter. Every shallow genius that loves idleness and dissoluteness, dedicates himself now-a-days to the fine arts, believing that he is designed by Nature to be an artist; and this is one of the principal causes which contribute to vitiate the taste, and to render the study of the fine arts contemptible. For this reason we behold whole flocks of artists who are unacquainted even with the first theoretical principles of their art; musicians who do not know the rules of harmony, but play the music which is laid before them like an inanimate piece of mechanism, who are entirely destitute of a genuine philosophical spirit, of sound judgment, study and taste, while they are puffed up with arrogance, and display the most impudent impertinence, hate and envy their colleagues, and sneer at the *dilettanti* who knows more of the principles of music than themselves. Should such an unworthy servant of the Muses have the unmerited good fortune to be protected by people of fashion and pretended connoisseurs, it would be highly imprudent in you to declare publicly that he is a bungler; for this would make you suspected of being an ignoramus, and expose you to the hatred of all pretended *dilettanti*: but who is not disgusted with that numerous herd of fashionable and unfashionable *dilettanti*, with their miserable criticisms and their pitiful jargon? If you wish to ingratiate yourself with that motley and wild crew, you must have patience to listen quietly to their nonsense, or even commit the meanness of admiring it and approving of their lame judgments. If you be desirous to gain a certain degree of authority with them, you must renounce all modesty and be as impudent and self-conceited as themselves. Decide boldly, intrude with self-confidence upon the

greatest artists ; pretend to be extremely nice in your taste and highly difficult to be pleased ; boast of the great fame which your knowledge has procured you ; despise what is above your horizon ; shake your head significantly when you are at a loss what to say ; treat the beginner with arrogance ; flatter rich and powerful dilettanti and maecenates ; encourage the taste for trifles, for pretty rondos, ale-house minuets in grand and serious pieces, for bombast and empty phraseology, for horrid, monstrous, and intricate plays and farces, replete with calumnious farcafms and false wit—and you will faithfully contribute your mite towards the general corruption of taste which seems not to be far distant ; witness the lamentable state of our theatres, concerts, and oratorios, which are degenerated into a hideous medley of hymns sublime and drinking songs. But if you are endowed with superiour abilities and need not to fear men ; you ought to oppose that torrent of corruption. Remonstrate against these abuses, but let your remonstrances be supported by solid arguments, and pull off the large wigs and fools' caps of the Midasses of the age, that their large ears may be seen, and the public be no longer imposed upon by their grave stentorial faces. It is, indeed, truly lamentable that when such is the complexion of the times, even the artist who is really great is frequently compelled to make use of crooked means that he may not be forced to leave the field to bombastic quacks, or be compelled to sacrifice nature, modesty, simplicity and dignity to fashion and prejudice, and bedeck himself with a tinsel splendour ; or be necessitated to demean himself as a puffing boaster and buffoon, if he wish to please, and to earn a sufficient livelihood. The artist, especially the musician, often finds himself very unpleasantly situated, when he happens to be placed among a set of people who want to admire him, and request he will gratify them with a specimen of his skill, though they have neither attention nor a competent knowledge of his art. He dares not decline

their request, lest he should be thought whimsical and capricious, and yet is sensible his performance will only be throwing pearls before swine. He takes his seat at the instrument and plays the sweetest Adagio, and lo! the listening amateurs roar a stunning and clamorous bravo! while he is playing the most affecting and masterly passage, the beauties of which cannot be felt on account of the vociferous burst of unmeaning applause. This, however, is extremely unpolite and unbecoming men of sense and good breeding.

§ VIII. I now beg leave to add a few words more, by way of caution, to young men with regard to artists, especially players of the common class. We have observed already, that an intimate connexion with most of them may produce fatal consequences to our principles, and involve us in many pecuniary difficulties; but there are other considerations which ought to render us extremely cautious and circumspect in our connexions with people of that class. Being myself a warm admirer of the arts, my readers would wrong me very much were they to suppose that I am actuated by prejudice, when I advise young people to enjoy the fine arts, and the conversation of the priests and priestesses of the sportive Muses with great moderation.

Music, poetry, the theatre, dancing, and painting undoubtedly produce a salutary effect upon the heart; they render it sensible and susceptible of many good and noble feelings, raise and enrich the imagination, sharpen our wit, create jocundity and good humour, mollify our morals and promote social virtues. Nevertheless these excellent effects are capable of producing unspeakable misery if carried to excess. A too tender and effeminate mind, which may easily be agitated by real or imaginary distress, by its own sufferings, or the misery of others is, indeed a most lamentable acquisition; or a heart susceptible of every impression, agitated like a reed by various passions, and every moment gives way to emotions which militate

against each other ; and nerves upon which every impostor can play at pleasure on finding out the key-string, either of these particulars is found extremely burthensome to us, when firmness, an unshaken manly courage and perseverance are required. An over heated imagination, which soars above the sphere of reason and prudence, giving all our mental exertions a romantic turn, and transporting us into an ideal world, may render us very unfortunate in the real world, and entirely unfit for Social Life. It stretches our expectations too high, creates wants which we cannot satisfy, and infects us with an aversion from every thing which is different from the ideal object after which we expand our arms in such a mental trance. A luxuriant wit, a wanton humour, which is not under the tutelage of chaste reason, may easily degenerate at the expence of the goodness of our heart, and may also demean us by creating in us a propensity for childish trifles, which renders us unfit for the prosecution of sublimer wisdom and sober truth, prevents the application of our mental powers to the pursuit of really useful objects, impels us to seek only for momentary enjoyment, and prompts us to fix our whole attention upon imposing external appearances only, instead of diving into the essence of things. Hilarity easily degenerates into licentiousness and a propensity for an eternal round of sensual gratifications. Mild manners frequently degenerate into effeminacy, too obsequious pliancy, and mean and unwarrantable complaisance ; and a life entirely devoted to social amusements and sensual pleasures creates aversion from all serious occupations, while it enjoys no lasting delight, which can only be purchased by conquering many difficulties, and those at the expence of indefatigable labour and exertions ; solitude which is so beneficial to our mind and heart, is rendered irksome by such conduct, and makes us disgusted with a quiet domestic life which is devoted to the faithful performance of our family and civil duties—In a word, those that devote

themselves entirely to the fine arts, and revel away their whole life with the priests of their gods, run the greatest risk of ruining their peace of mind, or at least, of not contributing as much as their situation and abilities would enable them to the promotion and happiness of others. All this may be expected to result, in a peculiar degree, from too great a love of the theatre and an intimate connexion with actors. If our plays were what they could and ought to be, if they were schools of virtue, where our deviations and follies were painted in their *natural* colours, and good morals recommended in a pleasing and convincing manner, then indeed, it would be highly useful for every young man to visit the theatre constantly, and to converse with those men who would be the greatest benefactors of their age. However, we must not judge of the theatre by what it *might be*, but take it as it really *is*. While in our comical pieces, the ridiculous traits of the follies of men are exaggerated so much as to render it impossible for us to behold in them our own defects; while our plays favour romantic love; while they teach young fools and love sick girls how to impose upon, and obtain the consent of old and experienced fathers and mothers, who know better than their sons and daughters, that an imaginary sympathy of hearts, and a transitory fit of love, are not sufficient to constitute matrimonial happiness; while thoughtlessness appears on our theatres in a pleasing garb, and profligacy is represented in an elegant and captivating form, with the external appearance of dignity and energy, admiration becomes forced contrary to our will; while our tragedies accustom our eyes to the sight of bloody scenes of horror; while our imagination is tutored to look only for wonderful and unnatural catastrophes; while our operas make us indifferent whether sound reason be offended or not, if only our ear be tickled; while foreign artists are encouraged, and those of our fellow-citizens possessing equal, if not superiour, abilities are suffered to starve; while the

most pitiful grinner, and the most undeserving woman are generally applauded, because the titled and untitled populace have taken them under their protection ; and finally, while our composers of plays neglect all the rules of probability, and offend against every principle of nature and art, to please the vitiated taste of the multitude, and consequently afford to the spectator no food for his mind and heart, but only amusement and sensual gratification—while this unhappily is the state of our theatres, it is the duty of every honest man to admonish young people to partake of these pleasures but sparingly.

The situation alone of players is very imposing ; the liberty and independence on the restraints of civil life which they enjoy, their liberal pay, the applause and encouragement with which they are received by an indulgent public ; the opportunities they have of displaying before a whole nation those talents which in any other situation would perhaps have remained unknown for ever ; flattery ; the hospitable manner in which they are received by young people and lovers of the art ; the opportunity they have of obtaining an extensive knowledge of different countries and men—all this may easily tempt a young man who has to struggle with an unpleasant situation, a turbulent disposition, or an ill regulated activity, to choose this line of life, particularly if he be intimately connected with actors and actresses. But what sort of people are these theatrical heroes and heroines in general ? People without education, principles or knowledge : adventurers, and wanton harlots—and with them he must live and converse every day, if he have chosen their occupation. He will, indeed, find it difficult to avoid being hurried along with the rest of his companions by the torrent of seduction, and to preserve his peace of mind and virtue from the general contamination. Envy, animosity, and cabals keep up an unremitted contest between players. They are, besides, not connected with the state, and consequently have to pay less considera-

tion to the public opinion of their moral character. If we add to this the contempt with which some more serious people, though unjustly, look down upon them, we may naturally conclude that it must be extremely difficult for them to preserve the innocence of their heart, and to guard it against bitterness. The daily change of the parts which they have to act, deprives their character of all originality; custom leads them at last to assume the characters which they are in the habit to represent: their profession obliges them frequently to pay no consideration whatever to their disposition of mind, but to act the buffoon when their heart aches, and to appear sad and melancholy when cheerfulness and hilarity expand their bosom: this accustoms them to dissimulation: the public grows tired of the actor and his performance; his manner of acting ceases to please after eight or ten years: the money which he accumulated in his better days is spent by degrees; and poverty, sickness and disappointment are generally the last scene of the theatrical life.

§ IX. Those that have the direction over players and musicians, must put themselves at the beginning on a firm footing with them, if they wish not to depend constantly on their whims and caprices. It is particularly necessary they should let them see that they are equal to their charge, and that they know how to value and to direct an artist. It is also required they should use them in time to order and regularity, and to resent the first transgression, impertinence, or breach of subordination with a becoming severity. As for the rest, they ought to treat every one according to his talents and moral character, with civility and distinction, without ever making themselves familiar with them.

§ X. Encourage the young artist by modest applause, but never flatter nor praise him immoderately, for this spoils most of them. Immoderate praise and applause renders them presumptuous, arrogant and proud. They cease striving after greater perfection,

and discontinue respecting a public which seems to be so easily satisfied. It cannot, however, be denied that the present state of literature prompts us but too much to praise every thing which is not the most glaring nonsense, because we are used to read almost nothing but absurdity, particularly in the department of the *Belles Lettres*.

§ XI. Although an intimate connexion with artists of the common class be not very recommendable, yet it is highly desirable to be connected with a man who unites a philosophical spirit, learning and wit with his art, and whose conversation is instructive as it is entertaining. It is really a great happiness to live by the side of such an artist whose mind is cultivated by knowledge, whose looks are sharpened by the study of nature and men, whose heart has been purified, and whose mind has been made susceptible of love, friendship, and benevolence by the salutary influence of the Muses. His cheerful eloquence will exhilarate our gloomy hours, his conversation will reconcile us again to the world when sadness and discontent torment us; he will afford us recreation after the performance of disagreeable, laborious and dry occupations, warm us and give us new energy when we are exhausted by long exertions; he will finally transform our frugal meal into a heavenly feast, our cottage into a sanctuary, and our fireside into an altar sacred to the Muses.

§ XII. Much is said in favour of private theatres, and their salutary influence on the accomplishment of young people. It would lead me too far, were I here to discuss at large what might be said for and against them, or to detail the numerous observations I have had an opportunity of making upon them. Suffice it therefore only to remark, that a great deal of what we have advanced in this chapter relative to theatres in general, is also applicable to private theatres, and it is obvious, that the greatest circumspection ought to be observed in choosing the dramatic pieces, and distribut-

ing the parts, when well bred young people act plays. I would however recommend parents paying the most tender attention to the age, the disposition and temper of their children, as well as to the degree of culture to which their character is arrived; but as I have great reason to fear my advice would be very little attended to by most parents, I therefore abruptly drop the subject.

CHAPTER XXI.

On Conversation with People of various Ranks in Civil Life.

SECTION I.

I BEG leave to begin with *Physicians*. No profession is more useful to mankind than theirs, if they faithfully discharge the sacred duties of their important calling. The man who searches all the hidden treasures of Nature, and investigates their secret powers to find out means of delivering man, the masterpiece of terrestrial creation, from the diseases which seize his visible and material part, weigh down his spirit, and frequently destroy his elementary machine before his mental faculties have well begun to unfold themselves; the man who shrinks not back at the sight of misery, distress and pain, but cheerfully sacrifices his ease and tranquility, nay, even risks his health and life to assist his suffering brethren, undoubtedly deserves our regard and warmest gratitude. He restores to many numerous families a kind father, supporter and protector,

snatches many a beloved husband from the brink of an untimely grave, and returns him to the arms of his faithful consort ; in a word, no profession produces such an evident salutary influence on the world, or on the tranquility, peace, and happiness of its inhabitants, than that of the physician. He must rise still higher in our esteem, if we consider what an extensive store of knowledge he must possess to execute the duties of his calling. A man who is destitute of talents will attain no degree of eminence in any profession ; yet there are sciences in which a good natural understanding, and sometimes less than that, will carry us a great way ; but a *great* genius only can be an eminent physician. Talents, however, are not the only requisite of a great physician : a man who can justly claim this honourable appellation, must also apply himself to study with the most indefatigable diligence. And finally, if we consider that the knowledge which a physician must possess, includes the most sublime, natural and the first fundamental sciences of man ; the study of nature in all its different branches, in all its possible effects and essential parts ; the study of man, of his body and soul, of his whole composition, of all his passions and dispositions ; if we consider all this, can any thing be more instructive, comforting and desirable than the conversation of such a man and his assistance ? But there are also among the sons of *Æsculapius* an immense number of people of a quite different description, people who presume to be entitled by their profession to torture sick persons by making experiments of their ignorance, who look upon the body of their patient as their property, as a vessel into which they can pour at pleasure all sorts of fluids and solids, in order to observe what effects will be produced by the contest of the most singular mixture of salts, acids and spirits, while they risk nothing but the bursting of the vessel. There are others who have, indeed, the most solid knowledge, but are destitute of discernment.

They confound the symptoms of different diseases, suffer themselves to be misled by the erroneous statements of their patients, forbear inquiring diligently and minutely, and then prescribe medicines which certainly would cure us, had we the disease with which they think we are afflicted. Others are blind slaves of systems, authorities and fashion, and never impute it to their blindness, but entirely to nature, when their medicines produce effects which are diametrically contrary to those which their prejudices led them to expect. There are, finally, those that from motives of selfishness, retard the recovery of their patients, in order to bleed their purse the longer in company with the surgeon and apothecary. It is obvious that we run the greatest danger if we fall into the hands of any gentleman of this description, as we risk becoming a sacrifice to ignorance, carelessness, caprice or villany.

It is indeed, not difficult for any one that is no physician, but who combines some knowledge of man, experience and learning with sound judgment, to discern the downright charlatan by his discourses, inquiries and prescriptions from the man who is really skilful; but it is truly difficult to distinguish amongst those of the better class, the person to whom we can intrust the care of our body with the greatest safety. I would therefore recommend the following rules with regard to conversation with physicians: live moderately in every respect, and you will rarely want the assistance of a physician, though you may see him as a friend.

Observe what agrees with your constitution and what disagrees with it; regulate your manner of living accordingly, and you will not frequently be in want of medical advice.

If we be not totally ignorant in physic, but have read some good medical books, know our temper, have observed to what species of diseases we are particularly inclined, and what remedies give us most relief, we may frequently be our own physician even in serious

cases. Every man who lives regularly, is more exposed to one sort of disease than to another. If, therefore, he study carefully and exclusively that branch of medicine which comprehends his malady, it would be singular if he should not be able to acquire as much, if not more, knowledge of it than a man who must review a whole army of diseases.

Should, however, necessity compel you to look out for medical assistance, observe whether the physician to whom you are about to apply has sound reason, and whether he judges clearly and without prejudice of other objects; inquire whether he is modest, secret, discreet, diligent, and warmly attached to his profession; whether he displays a feeling and humane heart, overloads his patients with a variety of different medicines, or is used to apply simples, and to let nature have its course as much as possible; whether he recommends a diet which agrees with *his* appetite, prohibits what *he* dislikes, and praises viands of which *he* is particularly fond; whether he contradicts himself sometimes in his discourses; whether he is constantly true to his system, or suffers himself to be confounded and persuaded to go from one method to another of a quite different nature; whether he is ruled by single symptoms or always has the principal point in view; whether he betrays envy against his colleagues or does justice to them, and whether he is as willing to assist the poor as he is to attend the rich? When you are satisfied as to these points, you may safely intrust yourself to his care. When you have once chosen a physician on whose skill and probity you can rely, your own interest requires you should place your entire confidence in him, and not have the least reserve. Do not conceal the most trifling circumstance that would serve to make him acquainted with the real nature and seat of your distemper; but take care not to blend your relation with unimportant trifles, follies, whims and fancies which could mislead him. Be strict

and punctual in following his advice and taking his prescriptions, that he may be certain whether the changes you perceive, are really the effects of the medicines he has applied? Let no one persuade you to use, besides his prescriptions, any family arcana, how innocent soever they may appear, nor to consult clandestinely another physician. Above all things, never suffer yourself to be persuaded to consult two of these gentlemen publicly at the same time; for the results of their medical consultations will in most cases, be as many sentences of death for you; neither of them will have your recovery much at heart; they will make your body a wrestling place of their contending opinions, envy each other the honour of curing your distemper, and jointly send you out of the world afterwards to charge each other with being the cause of your death.

Pseudo physicians are not ashamed of persuading the multitude, that they cannot only discern at first sight the nature of all diseases, but on the first appearance of a distemper can also predict how it will terminate. The physician is, indeed, frequently capable of concluding on the first appearance of a burning fever, from the symptoms of the fit, the powerful nature of the causes, and the peculiar circumstances of the patient, that his illness will be violent; but the symptoms from which a physician can infer on the first day, that his patient will die, rarely appear, and only in the most extraordinary and dreadful cases at such an early period. There are physicians whose whole skill in prediction rests on the following principles. When a patient who is attended by one of their colleagues is in a dangerous state, they insinuate to his friends and relations that his distemper is insignificant, and that they could cure it by a trifling remedy. If they succeed to rob another physician by this artifice of a patient, who, perhaps, is already half recovered, they continue speaking that language the first and second day, to gain his confidence. If his illness be of

the malignant kind, they declare on the third or fourth day, that all the signs of death are visible. If the patient recover, their friends and connexions exultingly proclaim that these great physicians have saved the patient's life by a trifling prescription, notwithstanding all the symptoms of an impending dissolution. If he die, these pseudo physicians will protest that at first sight they knew he would die, because his first physicians had treated him unskilfully. I would therefore advise my readers not to suffer themselves to be persuaded by such underhand insinuations to dismiss a physician who possesses their confidence, but to scorn the insinulators as they deserve.

It is very common to conclude, that the physician who has the greatest number of patients must also have the greatest experience, and this supposition frequently determines us in our choice in dangerous cases. But nothing is more erroneous than that prejudice. The physician who sees the greatest number of patients, has frequently no advantage over another who, in the same town, sees the smallest number, because both generally observe the same number of diseases. Every country town and village are visited by peculiar diseases which prevail most in certain seasons. The physician who has the greatest practice, observes these diseases only superficially from want of time; whereas the other, who is less occupied, has more leisure to attend to every case with the most minute care and diligence. The constant absence from home, the frequent interruptions of his nocturnal rest, the great number of patients, and the troublesome inquiries of their friends and relations, deprive a physician who has an extensive practice of the time and tranquility of mind which are necessary, if he be to make all requisite observations, to reflect, to compare the present case with the observations of former ages, and to meditate on the connexion of effects and their causes. It has been said, that a physician who is posting day and night from one patient to another, resembles the priest

who is running about from house to house with the host; they both see an equally great number of patients, and one has as much medical experience as the other. Amongst physicians who are equally ignorant or skilful, those that have the greatest number of patients to attend at the same time, must consequently be the least safe.

A physician who is too much occupied, *sees* too much and *thinks* too little. The incessant change and variety of objects does not suffer him to observe them closely; they obliterate each other with equal velocity, and he retains very little more than a confused impression and an imperfect recollection. He is, therefore, incapable of entering sufficiently into the special circumstances of his patients and their diseases, or of changing his method of treatment and his remedies according to the variations of their complaint, and is obliged to proceed upon general principles.* This hint will be sufficient for the wife.

Be not niggardly in remunerating the man who exerts all his faculties to restore your health. Reward him as generously as your circumstances will permit. But if you have a large family and reason to suspect your physician of being covetous and selfish, I would advise you to make an agreement to pay him a certain sum every year whether you may want his assistance or not.

§ II. England, particularly London, this little world, is the paradise of quacks and empirics. People who cannot earn a subsistence in other countries, and have no other recommendation than a great deal of impudence, are emboldened by the good natured credulity of the multitude to endeavour repairing here their broken circumstances by artifices and impositions of the most criminal nature. Every newspaper is replete with bombastic advertisements of their infallible nos-

* Zimmerman von der Erfahrung (on Medical Experience) a book which has lately been translated into the English language, and deserves being read by every man who wishes for useful information.

If some of my readers should object its being undeniable, that many patients have been cured of their diseases by such empirics and the use of their nostrums, after having been attended a long time by regular physicians, without the smallest appearance of amendment, I must observe its being extremely unfair to conclude, that these *quacks* have cured them because they attended them last. Many medicines produce the effects which they are designed to have, not instantly but after some time. The apparently doubtful interval which takes place often causes impatient persons to dismiss their physician, and resolve upon applying to one of these gentlemen, while nature improves the opportunity and prepares herself for a crisis, and the salutary effect of such an event, which generally is the fruit of the endeavours of the dismissed physician, is erroneously attributed to the nostrums they have begun to swallow. This may account for the great success which attends many a vender of nostrums; and we may fairly maintain that they very often reap where others have sown.

A *charlatan* is an impostor who lives by the folly of those that are imposed upon. There are fine and vulgar charlatans; the latter cheat by the application of the most vulgar artifices, and the former gain the foolish half of our nature by reasoning. The more expert a charlatan is in lying and dissimulation, the more certain he can be of imposing on the public. One or the other of his numerous promises must prove true, because he lies so often that he must sometimes hit upon truth. If he be fortunate, he is extolled above all regular physicians, if not, the patient dares not complain for fear of making himself ridiculous. A pretender to physic, who boasts of crooked methods and marvellous remedies, is more sought after than a regular and learned physician who prosecutes the plain course of nature. The cause of this singular phenomenon is obvious to the plainest understanding.

Empirics generally contrive to get a name by the most contemptible artifices. They league with the scum of the populace against those physicians who pursue the lonesome path of truth and virtue. They employ idle, barefaced and loquacious wretches who are capable of every sort of meanness, and callous to the voice of virtue, as spies and calumniators of all good physicians. They use the foulest calumnies against real and privileged physicians, and promise with the greatest impudence to cure the most difficult and *incurable* diseases by their specifics. They also avail themselves in chronic diseases of the impatience of the sick or their friends as well as of their prejudices, to create suspicion against the physician who attends them. In a word, they use the foulest artifices to asperse the character of the man of learning. They know very well that a man has no occasion for erudition if he possess a sufficient share of impudence, and that too much modesty and childish reserve is frequently the principal cause which ruins good physicians. They are not ignorant that the populace are easily prejudiced by an imposing appearance, grave looks, enormous wigs and bombastic words, and know how to turn this to their advantage. Suspect every one that resembles this picture, and recollect always, that the man of real knowledge and superiour skill, will never demean himself so much as to strive for fame by having recourse to such despicable means.

The most dangerous sort of impostors of this class, are those that pretend to possess a specific preventive against a certain disease, or the art of curing it in a short period of time. There is no kind of disease which offers to the charlatan a more extensive field than venereal complaints; they were at all times the most productive source of wealth for empirical quacks, and always will be, while the multitude is possessed of the baneful prejudice of the cure of that distemper being easy to be effected by any practitioner. This accounts for the unmerited success in particular which

two or three notoriously celebrated specifics of the present day, as well as numberless other nostrums of a similar nature have, or are pretended to have had. But what is the consequence of the foolish confidence which is undeservedly placed in the pretended skill of those barefaced impostors, who have the impudence to swell the public prints with bombastic accounts of the miraculous effects produced by their *all-powerful* and *all-healing pilulas, unguents, lotions, and syrups*. The infected person sometimes may be speedily delivered of the external symptoms of his distemper, but an incurable caries, dreadful cancers, diseases of the liver, slow declines, and a premature death generally attend these sudden cures; and frequently it is not in the power of the most skilful regular physicians, who commonly are applied to when the constitution is entirely ruined, to counteract the dire effects of those pretended specifics, which are administered in the same proportion to all persons without discrimination. If any of my young readers should have had the dreadful misfortune to have poisoned his constitution by an illicit intercourse with one of those infernal wretches, who make a trade of prostituting themselves for pay; I beg, I conjure him not to trust to the imposing promises of those pretended saviours, who have the arrogance to insure them a speedy recovery; but in fact poison the very source of life, and are ministers of misery and death, though presumptuously assuming the form of angels of life, and boast of being the greatest benefactors of the human species. Trust not, my young friends, to their Syren voice, when they promise furnishing you with an infallible preventive against the baneful consequences of illicit sensual pleasures; for it has been proved by the greatest physicians, and experience corroborates it every day, that all pretended preventives are ineffectual, and offered only to pick the purse of the unwary youth by sapping the foundation of his constitution. The only infallible means of escaping the horrid effects of venereal contagion, is

to flee all intercourse with those venal wretches, who prostitute themselves to every one that can pay for their baneful favours. The dreadful consequences of youthful unchastity, and of an irregular cure of the distempers which it infallibly produces, do not indeed frequently make their appearance while the juvenile vigour of the constitution is powerful enough to counteract them; but the poison creeps unperceived thro' the whole animal machine, destroying gradually the flower of health, spreading an unaccountable languor over the whole frame, and a gloomy melancholy over the spirits, and sometimes breaks forth, after an elapse of years, in diseases which baffle the skill of the best physicians, and render the unfortunate object in the bloom of life decrepit, and unfit for the blessings of a married state.

When such unfortunate beings, with constitutions poisoned by criminal empirics, become fathers, they are generally cursed with a sickly, puny and spiritless generation. Their offspring are afflicted from their entrance into life to their dissolution, with diseases no power in nature can remove, and are sometimes seen in their very cradle eaten up by the venereal miasma which they inherited from their parents. If they attain the age of manhood, which, however, is but rarely the case, they are unfit for the enjoyment of life; their temper is naturally soured, their mental abilities are unequal to the purposes of human life, and the innate weakness of their frame renders them incapable of undergoing the least fatigue, or pursuing occupations which require mental and bodily exertion. They creep about like living spectres; hilarity and joy are frightened from them by their church-yard looks, and life is a very curse to them. This partly accounts for the numerous living corpses we meet in almost every street, and for the dreadful host of infantine diseases which the London physicians have to encounter. But happily people of that description are but seldom blessed with children, and ought to thank their good

fortune if the poison which lurks in their frame do not communicate itself to the innocent partner of their life, who, besides the misfortune of never being so happy to hear the endearing name of mother, is but too often an early sharer of the just punishment which her criminal consort has brought upon himself.

§ III. Before we dismiss this subject, we beg leave to say a few words concerning apothecaries. There is no country in which they are more frequently employed in lieu of physicians than in this. People of all classes, the rich as well as the poor, are in the habit of applying to them for medical assistance, not only in slight distempers, but even in the most dangerous cases. The principal cause of this is a mistimed parsimony. They are not preferred to the regular physician because they are accounted more *skilful*, but because they are not allowed to take fees. However, nothing is more erroneous than the inference that we save any thing considerable on this account, as in general they indemnify themselves for their trouble at the expense of our health and purse, by the unwarrantable and hurtful quantity of bolusses, mixtures, powders, &c. which they cause their patients to swallow from no other motive than to extend their bill to an immoderate length. "They are," as the author of *Gabriel Outcast* justly observes, "like the attornies to the counsellors, very good friends to the physician. When they have brought a patient pretty near to death's door, they are willing to transfer the honour of killing him to a more able practitioner; they will then advise a physician to be called in, and in this case generally recommend those who study most the interest of their shop." There are many physicians of eminence who would cure a patient whose indifferent circumstances do not permit him to pay large fees, and who on that account prefers an apothecary to a regular practitioner; in a shorter period and at a more moderate expense than many an obscure mixer of drugs, if he would but have confidence in their humanity; and I

have seen numerous instances of that sort which do honour to the faculty. But let us dismiss this subject, and say a few words concerning conversation with *lawyers and attornies*.

§ IV. After the well-being of body and soul, the undisturbed possession of our property is the dearest and most sacred object in civil life. The man who contributes to protect us in the possession of our property, never suffers himself to be diverted by friendship, partiality, or weakness; neither by passion, flattery, selfishness, nor fear of man, from the firm pursuit of justice; the man who has learnt to penetrate all the artifices of chicanery and persuasion, and the ambiguity and confusion of the written laws, and to hit the point to which reason, truth, probity and equity direct; who protects the poor, the weak and the oppressed against the powerful despot, the wealthy tyrant and the cruel oppressor, who is a father of the fatherless, a preserver and protector of innocence—such a man undoubtedly is truly deserving our veneration.

This observation, however, also proves how much is required of a man who can claim the appellation of a worthy judge and of a deserving lawyer; and it is highly unjust to maintain that to be a good lawyer nothing else is wanting but a little natural wit, a good memory, an intriguing spirit, and an unfeeling heart; or that the profession of the law is nothing else but the art of ruining people in a privileged manner.

It is however (to speak the truth) very lamentable, that the conduct of no set of men gives more cause, in all countries, for complaints of oppression and rapine than that of the lawyers and attornies. The most perverted and ignorant geniuses frequently choose the profession of the law without uniting thereto any other scientific qualification, which renders them the most intolerable and tedious companions. They commonly commence their professional career before they have attained any of those accomplishments which enlighten the mind and adorn the heart with noble senti-

ments; but equipt with legal terms and bold effrontery only, they dash forward, and the natural consequence is their ungraceful and stiff stile, their overbearing and fulsome language, their burdensome and disgusting conversation, which prove so grating to a feeling mind. Although you should not have the misfortune of seeing your cause in the hands of a selfish, partial, lazy or weak judge, yet you will have sufficient cause for lamenting your situation, if your or your antagonist's attorney be an unfeeling wretch, a covetous rogue, a blockhead or an intriguer. Your suit which might be terminated in one hour, will be spun out by cabal and plotting intrigue, your property will find its way into the pockets, I had like to have said, of privileged robbers, and your expences will be greater than the object of litigation is worth.

Experience will almost justify the assertion, that most attornies will delay a suit, in order to put a few term and other fees into their pockets; and when the solicitor has done the barrister takes it up. Many frivolous pretences are often urged to delay a hearing; when the attornies have done the counsellors begin; they will move under various pretexts to defer its coming on from day to day, purposely that the barristers retained may have fresh retaining fees; for every adjournment of a cause puts additional sums into the pockets of the pleaders; and this custom, it should seem, meets with too much countenance from above; so that when the witnesses are all ready, and every thing is prepared, the hearing is unexpectedly adjourned. Such is the glorious uncertainty of the law. "*Why are the lawyers always dressed in black?*" says a countryman. "*Out of respect to their clients, whose heirs they are.*"* But of what use is all declamation against the numerous abuses of the law? and who knows not that it is entirely fruitless to attempt to remedy them?

This being the case, we can give our readers no better advice than to take the greatest care of not com-

* Gabriel Outcast.

mitting their property or person to the hands of justice.

Avoid as much as possible all lawsuits, and rather sacrifice one half of your contested property by coming to an agreement with your adversary, than risk the dubious event of a legal decision, though you should be convinced in the clearest manner, that justice ought to decide in your favour.

Observe such a regularity in all your transactions, and settle all your affairs with such a punctuality in your lifetime, as to leave your heirs not the slightest cause for litigation.

But should your evil spirit have unfortunately involved you in a lawsuit, prudence requires you should, above all things, be convinced that the lawyer whom you mean to employ is disinterested, honest and skilful in his profession. It will also be prudent in you to make an agreement to give him, besides his usual fees, an extraordinary remuneration, if he exert all his abilities to terminate your lawsuit in as short a space of time as the nature of it will allow.

Be not too sanguine in your expectation to reobtain possession of any part of your property which has been unfortunately thrown into the Court of Chancery, particularly in countries where the administration of the law is clogged by antiquated formalities, and the judges are suffered to transact business as it best suits their laziness and convenience.

In no instance attempt to bribe the ministers of justice; for the person who offers a bribe is nearly as great a rogue as he who takes it.

Arm yourself with patience in every affair you have to transact with lawyers of the common class, and employ none of that sort in matters which require dispatch and circumspection.

Be careful what you promise or assert in letters or discourses which are addressed to lawyers. They adhere to the letter: a juridical proof is not always a proof of sound reason; juridical truth is sometimes

more and sometimes less than common truth ; a juridical expression frequently admits of quite a different explanation than a common expression ; and juridical candour is but too often widely different from what is understood by that denomination in social conversation.

It is also extremely necessary you should put no questions of curiosity concerning points in law to attorneys and lawyers, by way of conversation, as some are roguish enough to set such questions down to our account, and will make us pay dear for the gratification of our curiosity.

§ V. It now will be necessary we should make a few observations on conversation with *Military Men*. If in our times personal bravery were as necessary in war as it was in ancient times ; and if the soldier fought only in defence of the rights of his country, of his property and liberty, the tone which prevails amongst the military would be different from what it now is, since subordination and a conventional notion of honour have superseded that intrepid courage by which the military distinguished themselves in ancient times, and compel them to stand immovable on the post which the passions and caprices of the great have assigned them, venturing their life for a few shillings. Notwithstanding this, a certain degree of rawness, licentiousness and contempt of all rules of morality and civil convenience almost generally marked, at the beginning of the present century, the character of a soldier. But the fact is now quite different. We see in most European states amongst those of that profession, persons who claim general regard and love by a distinguished knowledge of various branches of sciences and arts, particularly those connected with their occupation, and whose modest and polite conduct, mental and personal accomplishments, render them deserving the esteem of every sensible man. I should therefore have no occasion to suggest particular rules concerning conversation with officers, were it not here, as

in all other ranks of society, necessary to make exceptions from the general rule, as well as from the occurrence of other considerations which cannot be passed over in silence. I shall however be as brief as possible.

If on account of your age, rank, or principles, you should not be inclined to suffer yourself to be ridiculed and offended, or to seek redress for injuries by fighting a duel, you will do well to avoid all opportunities of meeting at the gaming table or in convivial circles, with *unpolished* people of that class; or if you cannot avoid them, to conduct yourself in their company with as much circumspection, civility and gravity as possible. However in this particular, much depends upon the character you have acquired, as a firm, open, and honest man is respected and treated with caution even by the most licentious and ill mannered people.

Be cautious and circumspect in all your discourses and actions, when you are in company with officers of either description. The mistaken notion of honour which prevails in most armies, and undoubtedly is useful in many respects, compels the officer not to brook the least ambiguous expression, and to demand satisfaction for every word which seems to fix some stigma upon him, for which reason many expressions in common life are productive of no bad consequences, yet nevertheless have an highly offensive meaning for him.

It is obvious that it would be extremely imprudent in any man to speak disrespectfully of the military in the presence of an officer, particularly as it is necessary that the soldier should think his profession to be the most important and honourable in the state: for what could prompt him to choose such an onerous and dangerous life, if he were not actuated by those claims to honour and glory which he believes are attached to it?

Finally, I must observe that a frank and cordial conduct, free from solemn gravity, and animated by a

dispenses numerous gifts to the rich and the poor ; and the more enlightened the majority of the commercial class of a country are, the more their speculations are guided by a spirit of patriotism, the more independent and respectable it will be.

As all good and wise men however, whether they be merchants or of any other profession, are to be treated upon similar principles, I shall here but glance at the conduct in conversation with merchants of the common stamp. These people are commonly tutored so much from their early youth, to bend all their faculties entirely upon the possession of money, and to have a relish for nothing but wealth and acquisitions, and to almost generally estimate the value of a man from the weight of his purse. To this we must add a kind of childish vanity, a propensity to surpass their equals and frequently even their superiours, in splendor and extravagance, to show that they are substantial people. But as they unite with that propensity parsimony and covetousness, and when not perceived live extremely niggardly and meanly frugal in their houses, and deny themselves every pleasure which does not exhibit their wealth ; their character displays a mixture of meanness and splendour, of avarice and dissipation, of littleness and pride, of ignorance and presumption which excites pity ; and however industrious and ingenious merchants may be in mercantile matters, they generally know but little of rendering an entertainment splendid, by a tastely regulation, or of displaying their hospitality in a decent manner at a small expense.

If you wish to be respected by *such* merchants, they must be convinced of your circumstances not being deranged, because wealth makes the most favourable impression upon them. They will despise or at least slight you, notwithstanding the greatest accomplishments of your mind and heart, when you are in want ; no matter whether *you* are the author of your misfortunes or suffer innocently.

If you be desirous of prevailing upon a man of *this* description to commit an act of charity or a generous deed, you must either interest his vanity by making him sensible that the public will learn with admiration how much his house expends in charitable purposes, or he must believe that Heaven will remunerate his gift an hundredfold; but this is pious usury.

Great merchants when they play, generally play very high. They look upon gaming as a kind of mercantile speculation, and play with all possible skill and attention. Should you therefore not know your game perfectly well, or manage it negligently and merely as a sort of amusement, you will do well not to play at all with people of this description.

Be careful not to lay any value upon *birth* and *rank* when you are in the company of merchants, particularly if you should be poor, lest you should expose yourself to painful humiliations.

Yet there are some merchants who will court the society of titled men to show that people of rank take notice of them, or that they are connected with great families.

The majority of the mercantile world are also w^{el}d to slight the literati and artist; and if they should distinguish either, they do it merely from vanity.

As the security of trade depends upon punctual payment and on being faithful in the execution of promises; you must show that you are a slave to your word, and regular in the discharge of your debts, if you wish to be esteemed by merchants more than a richer man.

If you do not possess a perfect knowledge of trade, I would advise you never to suffer yourself to be persuaded by merchants to enter with them into joint speculations and undertakings. If a certain gain be expected to result from a mercantile undertaking, the merchant will take care not to communicate his plans even to his most intimate friend, who is not initiated in the mysteries of trade, to invite him to share his

profits, which consideration renders all offers of that nature rather suspicious ; and it is obvious if the undertaking should succeed, you will run the risk of never receiving a proportionate share of the gain.

If you wish to buy cheap, purchase your goods with ready money. In that case you have the choice of goods and merchants ; and we must blame no person, who is uncertain whether he will be paid soon or late, for charging an extravagant price, or selling us the worst goods he has.

If you have reason to be satisfied with the man with whom you have transacted mercantile business, do not quit him without necessity, and run from one merchant to another. We are better served by people who know us and wish to preserve our custom, and if necessity should require, they will give us credit without raising the price of their commodities on that account.

Avoid causing a shop-keeper or retail dealer much trouble and unnecessary loss of time for the small profits which he gets by you ; this fault is particularly prevailing amongst ladies of rank and fashion, who sometimes will give a man the trouble to unpack more than a hundred pounds worth of goods, and after having tumbled them about an hour or two, will buy nothing at last, or at most but a few shillings worth.

Retail dealers and shop-keepers in small towns and villages have the bad custom of frequently demanding more for their goods than they mean to sell them for. Others affect, with a great deal of pretended honesty and fairness, to charge the lowest price possible without being able to abate a farthing, and thus will frequently make you pay as much again as their goods are worth. As for the former, they could easily be forced to give up these mean artifices, if the most respectable inhabitants of the town or village would make an agreement to buy nothing of them. But this imposing conduct of such christian Jews is as imprudent as it is dishonest and contemptible. They cheat, at most, but a few strangers, and such persons as under-

stand nothing of the value of things, whereas they lose their credit with others, and when their manner of dealing is once known, they are always offered only half the amount of what they charge. As for the rest, those that are about to conclude a bargain ought to act with prudence and circumspection, and it is foolish in any person to make a purchase of importance without having a sufficient knowledge of the real value of the article which they intend buying; a caution which ought particularly to be attended to in public auctions where generally some persons dressed in the garb of gentility attend for hire, to decoy the unwary and uninformed by the high eulogiums which they bestow upon the articles that are to be sold. Those that have read the adventures of Gabriel Outcast will not want a further explanation of this hint; and those that have not, will do well in bestowing a few idle hours upon the reading of that useful book.

Persons who have any knowledge of horse dealing, know from experience what a variety of deceptions are practised by horse dealers; I have seen so many instances of imposition in that commodity, that I cannot too earnestly request my readers not to rely on their own sagacity and judgment in bargains of that sort, and to use every precaution which prudence can suggest, if they wish not to repent of their bargain.

§ VII. Conversation with booksellers would afford matter sufficient for a separate chapter, in which we could advance a great deal in praise of those gentlemen of this profession, who do not conduct their concerns on principles of Jewish gain, and who observe a punctilious nicety in the choice of the works they publish; not suffering themselves to be actuated by the prospect of lucre, and usher into the world such works as tend to vitiate the taste and corrupt the morals of the age; of booksellers, like many within the circle of our knowledge at this time in London, who do honour to their profession, and have the propagation of truth and real illumination at heart, who encourage

and support literary merit wherever they discover it, and improve their daily intercourse with men of learning to increase their own store of useful knowledge, to cultivate their mind and adorn their heart with laudable sentiments. By way of contrast, we might say much more on those booksellers who, notwithstanding their having many years supplied the public with works of wit and learning, are nevertheless still as ignorant and stupid as they were when they commenced their apprenticeship; who value and purchase manuscripts and new books from the plausibility of the title, or the quantity of sheets they contain; and in order to keep up the vitiated taste of our age, employ beardless boys and ignorant girls to write miserable romances and stupid nursery tales for them; who dress up the most pitiful nonsense, and to render it marketable, furnish an imposing and fashionable title and tasteless prints, and bribe venal reviewers to recommend such shapeless monsters as the offspring of elegant wit and learning; who treat and pay the literati worse than a day labourer, are not ashamed of taking advantage of the distress of a poor author, and paying for a work which has been composed with the greatest exertion of talents, and at the expence of the author's health and nocturnal rest, no more than they would give for waste paper, though conscious of making a fortune by the sale of it; and whenever a manuscript is offered to them for sale, shrug up their shoulders and toss up their nose, hoping by such arts to obtain it at a cheaper rate. Finally, we could direct authors how to treat booksellers of that sort to avoid becoming their slaves; how they should proceed to render themselves respected by them, and in what shape they ought to mould the products of their wit and studies to be employed by these literary harpies. But these being partly secrets of our profession, which we great literati must keep to ourselves, and therefore are not permitted to disclose them in a book to be read by readers of all classes.

Upon the first blush it would appear, that all book-fellers whose business is conducted with tolerable success, must gain a fortune by their trade, if we consider the rage which prevails in all ranks for reading, even from the cobbler's stall to the palace of the first peer of the realm. But if the journals of most book-fellers were open to our inspection, we should perhaps be of a different opinion; we should see how much the increased number of circulating libraries hurts them, and what enormous sums are due to many of them by people who either will or cannot pay them, and be astonished how they are able to maintain their credit.

§ VIII. We made some observations in the twelfth chapter of this work, when speaking of the conversation with benefactors, concerning the conduct of instructors and their pupils. But as we did not comprehend in that class those teachers who are commonly called *masters*, and give lessons in the languages and fine arts, we shall now say a few words on this subject.

It is indeed a troublesome and painful occupation for any sensible man to earn his bread by running day after day in all seasons, from house to house, and to repeat to pupils of different capacities and dispositions, the same rudiments of a science or language over and over again. If you find amongst such masters one, notwithstanding these difficulties, who has the progress which his pupils make more at heart than gain, and who is anxious to teach his art or science in an easy, clear and perfect manner, you ought to honour him as well as any other person who contributes to your improvement. Be not satisfied with merely being attentive during the hours of attendance, but also prepare yourself for his instructions, and repeat what he teaches you, lest you should render his already sufficiently troublesome task still more onerous to him. There frequently are however very indifferent subjects amongst these gentlemen, people nearly destitute of ed-

ucation and urbanity of manners, having themselves no clear notions of what they are to teach others, or at least do not possess the gift of making themselves sufficiently intelligible to their pupils; and particularly when they have to deal with children, causing them to learn something mechanically, to impose occasionally upon their ignorant parents, and give them a favourable idea of their astonishing progress, while the master is glad when the hour of instruction is past; people who, in order to pass away that painful hour, relate the news of the day, carry tales from one family to another, or even demean themselves to the dishonourable business of carrying love letters or acting as procurers. We cannot sufficiently caution every tender parent against that contemptible class of teachers, and would advise all fathers and mothers to be present as much as possible while their children are taught by people whom they have not a thorough knowledge of. This precaution is particularly necessary with regard to music masters. The majority of the musical professors consisting of thoughtless and sensual people. Music produces sensations which render us more frequently susceptible of lust than of virtue, and occupy the imagination more than the understanding; and from this reason there are so many depraved people amongst the musicians. It is however different with great composers, and I wish now to be understood as speaking only of such as gain a living by *practising* music.

§ IX. An honest, industrious and skilful *tradesman* and *mechanic* is one of the most useful persons in the state, and the little deference which we pay to that class of people is very disgraceful to our moral character and understanding. What preference has an idle courtier or an overgrown merchant to an honest citizen who gains his bread in a lawful manner by the work of his hands? This class of people work to satisfy our principal and most natural wants; if it were not for their assistance, we should be obliged to pre-

pare all the necessaries of life with our own hands; therefore if a tradesman or a mechanic (as frequently is the case) raise himself above the rest by his ingenuity, and shows that he spares no labour to improve his art, he has an additional claim to our regard. I must also observe, that we frequently meet amongst this class of people with men of the brightest understanding, who are less given to prejudices than many of a superiour rank, who have perverted their sound reason by study and a slavish devotion to systems.

Therefore honour a worthy and diligent tradesman and mechanic, and treat him with civility. Never leave him without necessity for another, while you are satisfied with his commodities, his diligence and price. Excite not envy amongst those of that class, but prefer the tradesman and mechanic who live near you to those at a greater distance, if their goods and workmanship be equally good. Pay these people regularly and punctually, and do not beat down their price, in buying, in an unreasonable and unjust manner. It is an unpardonable meanness which prevails amongst the great and rich, who, notwithstanding the large sums they dissipate, defer paying their tradesmen as long as possible. They lose, perhaps, several hundreds, nay even thousands in one night at the gaming table, and think it the greatest disgrace not to pay these debts of honour, as they are called, without delay, while their poor shoemaker must dance attendance, day after day, and solicit in vain the payment of a few pounds, three-fourths of which he has laid out in buying the raw materials. It reflects additional disgrace upon such people, if they, as frequently is the case, suffer their servants to behave rudely to such creditors, when dire necessity renders them importunate and clamorous. This reduces many an honest and industrious tradesman to want, or tempts him to impose upon his customers whenever he can do it with safety.

Tradesmen are generally given to the shameful custom of lying. They promise more than they can do

or intend to perform, and take in more work than they are capable of finishing within a stipulated time. As this is frequently productive of the greatest inconvenience to their customers, it were to be wished that all those that have been imposed upon once in that manner, would make it an absolute rule to tell their tradesman, the next time they are determined to send his goods back if they be not punctually delivered, and to act up to that principle with the greatest rigour. I must, however, observe, that those who pay them punctually upon the delivery of their goods, are less liable to be imposed upon in that manner than others to whom they must give long credit.

§ X. When speaking of the conversation with merchants and retailers, we ought not to have omitted mentioning the *Jews* who are merchants by birth. We therefore beg leave now to state what little can be said on that subject. America contains many Jews, who in their mode of living agree entirely with Christians, and even frequently intermarry with them; and in Holland, in some cities of Germany, particularly at Berlin, many Jewish families cannot be distinguished in the least from those that belong to other religious sects. In such cases many of the unfavourable peculiarities which distinguish that nation from other people, are completely done away; however, it cannot be denied, that but few Jews make great progress in higher culture, and that most of those that renounce their national prejudices and manners, differ from the rest of their brethren in very little else than in exchanging the simplicity and rigour of their customs for christian vices and follies. A Jewish rake or free-thinker therefore generally acts a very pitiful part. As for the rest, it is generally acknowledged that the unpardonable contempt with which we treat the Jews, the oppression under which they groan in most countries, and the impossibility of obtaining a livelihood otherwise than by usury, contributes very much to debase their moral character and to tempt them to com-

mit all sorts of meanness and fraud ; it has also been repeated again and again, that notwithstanding these unfavourable circumstances, the Jewish nation contains many generous, noble and respectable characters. We are, however, not to consider here what the Jews *could* be under different circumstances, nor what some individuals of them are ; but we must speak of them *here* with regard to the peculiarities by which the generality of them distinguish themselves.

The Jews are indefatigable whenever they have any prospect of gaining money, and by their connexions in all countries as well as the unshaken patience with which they bear all kind of treatment, frequently perform what would almost seem to be impossible. They are, therefore, in many instances, the fittest persons to be employed as agents in the most important concerns, provided their services be well paid.

When it embraces their interest they are secret, cautious and circumspect, though sometimes rather timid, but nevertheless willing to risk any thing for money ; they are cunning, witty and original in their ideas, and consummate flatterers, which affords them numerous means of obtaining influence in the greatest houses, and to execute plans which, probably, would never have succeeded without their assistance.

They are mistrustful, but when they are once convinced of our punctuality in paying, and the sacredness of our promises ; when they once have transacted business for us, and know that our finances are in no bad state, we can obtain assistance from them when all *christian* Jews desert us. But if you are a bad economist, and your circumstances doubtful, no one will find this out sooner than a Jew. In that case you will find yourself disappointed, if you expect that a Jew will advance you money, or if he should venture to assist you, you may be certain that he will exact such enormous interest, and bind you by such disadvantageous conditions as undoubtedly will render your situation distressful in the highest degree.

The Jews are extremely reluctant to part with their money. If a person who is not sufficiently known to them should ask a loan, they will appoint him to come in a day or two. In the mean time they inquire of trades-people, neighbours, servants, &c. after the most trifling circumstances of their intended debtor. When the latter comes again at the appointed time, the Jew either causes himself to be denied or procrastinates the payment of the money; and if on that occasion he perceive in your countenance the least trace of distress at your circumstances, or if too much joy at the expected assistance, he will not part with his money, though he should already have been on the point of counting it down. I need not to observe, that he will always give you the lightest gold; and you must expect all this, if unfortunately you should be reduced to the necessity of borrowing money of Jews.

It is necessary we should look very sharp in all our dealings with Hebrews of the common class. It is natural that a christian should not rely upon their conscientiousness and solemn protestations. They will give you copper for gold, three yards for four, and base coin for good money, if you trust to their honesty. It is particularly dangerous to take change of those Jews who sell fruit in the street; I know people who have paid ten shillings for half a dozen oranges or lemons by changing half a guinea, for which they got nothing but base coin back.

CHAPTER XXII.

On Conversation with People of various Situations and Professions.

SECTION I.

LET us commence with that class of people who are commonly called *Adventurers*. We do not speak of such as are cheats and impostors by profession, but of that harmless class of fortune-hunters who having frequently quarrelled with Dame Fortuna, are at length so much used to the teasing whims of the fickle goddess as to prompt them, after numberless vain attempts, to reiterated trials of their success, and run the risk either to have a rap on the knuckles or at least to obtain something comfortable. They live without a settled plan for the succeeding day, pursue their fortune blindly, and undertake any thing which for the moment seems to open upon them a prospect of future support. They are never idle when a rich widow seems willing to dispose of her hand and fortune, or when a lucrative post or pension becomes vacant. They change their names as often as they think it convenient; are noblemen to-day, and merchants or officers or any thing else to-morrow. They will persuade you they are capable of serving the state in any capacity; and there is no science nor art of which they could not discourse with a self-confidence which sometimes would startle even the profoundest of the literati. Though their admirable versatility and a certain *savoir faire*, in which many a better man is their infe-

rior, they obtain even what the most honest and able man scarcely dares to aspire at. Though they be frequently destitute of profound knowledge of man, yet they possess a certain *esprit de conduite* which in this sublunary world is generally of more advantage than true wisdom. If their plans should not succeed, their good humour nevertheless is not changed; they are citizens of the world at large, and feel as comfortable and as much at ease at the top of a stage coach as in a splendid chariot. A truly good natured sort of people, who are trained by a roving life to endure sunshine and rain with equal patience! when they have acted their part somewhere, they pack up their little treasure and quit their palaces as light-footed as the fleeting roe.

People of this description will do very well as companions. They have seen and experienced so much as renders them capable of making their conversation interesting and instructive to every one that is desirous of being more intimately acquainted with men and manners; they even sometimes display a high degree of fellow feeling and of an obliging disposition. It is, however, dangerous to enter into a more intimate connexion with them. Therefore be not too familiar with people of that description, and employ them not in affairs of importance; for this may easily hurt your character. Besides their thoughtlessness and want of principles renders the assistance which you expect from them very uncertain; and moreover, they are not very nice in the choice of means they employ to carry their aim.

§ II. Be careful how you expose an adventurer, especially one of the more dangerous class, if you meet him under a borrowed title or in a character which he has no right to assume, unless you should be urged by the most weighty motives to unmask him. You will generally attempt in vain to expose him to merited contempt; as the impudence of these people enables them very often to revolve the painful part of

such a scene upon the innocent and well-meaning aggressor. Nevertheless it sometimes may be useful to let such a spark know in private, that he is sufficiently known to us, and did we desire to unmask him we could easily do it; but it was not our intention to hurt him. Fear of a discovery will then, perhaps, prevent him from doing mischief. There are also among these adventurers however, many who are extremely dangerous, viz. spies, seducers, calumniators, thieves and cheats of every description. People of this class, especially gamblers, ought to have no access to the house of an honest man, and it is the duty of every friend of virtue and good order to publicly expose such rogues: yet I would advise you not to venture this expedient, till you have the clearest and most unquestionable proofs of convicting them; for wretches of this description possess the gift of palliating and disguising matters in such a manner as to render it highly dangerous for you to attack them with unsafe weapons.

Amongst all adventurers, *gamblers by profession* are the most contemptible and prejudicial class. On speaking of them, I beg leave to say a few words on gaming in general, and on the conduct which ought to be observed at play.

No passion can lead to such extremities, nor involve a man in such a complicated train of crimes and vices, and ruin whole families so completely as the baneful rage for gambling. It produces and nourishes all imaginable disgraceful sensations; it is the most fertile nursery of covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune; it frequently leads to fraud, quarrels, murder, forgery, meanness and despair; and robs us in the most unpardonable manner of the greatest and most irrecoverable treasure—TIME. Those that are rich act foolishly in venturing their money upon uncertain speculations, and those that have not much to risk must play with timidity, and cannot long continue play un-

less the fortune of the game turn, as being obliged to quit the field at the first heavy blow ; or if they stake every thing to force the blind goddesses to smile upon them at last, madly hazard their being reduced to instant beggary. The folly of the former, however, is nevertheless greater than that of the latter. The gambler but rarely dies a rich man ; those that have had the good fortune to realize some property in that miserable way, and continue playing, are guilty of a two-fold folly.

If you have any regard for your property, avoid playing at all with professed gamblers. Trust no person of that description, of whatever rank or character he be. The few instances in which this rule might wrong an honest professed gambler deserve not to be mentioned ; and no person who carries on this shameful trade, can take it amiss if we suspect him of being infected with the spirit of the profession he has chosen.

Never play at games of hazard ; they are extremely tedious if played for a trifle, and to risk much money upon mere chance is the very height of folly. A rational man despises every occupation which does not interest his head and heart, and it requires but little skill in calculating to prove, that in games of hazard probability is always against us. But if we allow of no probability at all, then the event is a work of accident—and what *rational* being would depend upon accident ?

As for games of commerce, as they are called, you ought to renounce them entirely, or to study them perfectly, and to play at all times with equal attention, no matter whether you stake much or little. But learn also to be master of yourself at play, and venture not like a madman. Do not hurt yourself, nor vex your partner by want of attention and skill, and by committing faults upon faults.

Display no change of humour when you hold bad cards or lose. Those that want to be always successful ought not to play at all.

Some people always pretend to win; and others complain constantly of their losses: the former only cheat their purse, and the latter condemn themselves: for a person who loses constantly is a fool if he do not relinquish gaming entirely.

Play not so intolerably slow as to tire the patience of your companions.

Scold not when your partner commits a fault, for this is a sign of a bad temper, and betrays a want of good breeding.

Exult not loudly when you have gained, for this is more painful to the loser than even the loss of his money.

Importune no one to play if he play *indifferently* or *unsuccessfully*. This is very often practised by people who want to make up a party, but is indeed very unfair and extremely rude, if the person who is pressed be no lover of cards.

§ IV. Amongst adventurers of different descriptions, none are more dangerous to people of a lively imagination than *ghost-seers*, *alchymists* and *mystic impostors*. The belief in supernatural effects and apparitions is extremely catching. The many chasms which still are in our philosophical systems and theories, and the desire to soar above the terrestrial limits of our understanding, renders it very natural that man should be inclined to attempt explaining incomprehensible matters *a posteriori*, when the arguments *a priori* are insufficient; that is, to infer such results from collected facts as are pleasing to us, but cannot be theoretically deduced from them by regular conclusions. Thence it happens that some people in order to obtain a great number of such facts, are extremely prone to believe every tale and to receive every delusion as a reality, because it serves to give weight to their belief. But the more enlightened the times grow, and the

more diligent men are to come to the bottom of truth, the more are we convinced that we cannot penetrate to its inmost sanctuary in this world, and stray the sooner upon the road we despised before, while we had the chance of making new discoveries in the boundless field of theories. I believe that this is the most natural explanation of a phenomenon which appears to many so very singular, as it clearly shews why belief in the absurdest nursery tales spreads the most rapidly even in an enlightened age.

This disposition of the public is eagerly improved by a great number of impostors, who partly join to subjugate us after a regular plan, and partly watch singly every opportunity to blind the eyes of the weak. It is at all times of the last importance that we should be upon our guard against them, whether they be bent upon emptying our purse, or enslaving our will, or upon any other moral, intellectual or political abuse.

Although I cannot convince myself that *all* the adventurers of that class, that the Cagliastros, Saint Germans, Mesmers, and Conforts are actuated by the same motive, and that all the wonder working heroes of that class have the intention of leading us by their myltic operations to the same mark ; yet I should think that we ought to be thankful to those that caution us against such adventurers, and show us at least *whither they can lead us*. I therefore beg to recommend to my readers the following rules of prudence in their conversation with people of that sort.

Do not trouble your head about the questions, whether it be possible we can see spirits, or make gold ? Neither deny things the contrary of which you cannot prove so clearly and incontestably as to leave no room for an argument against your assertion ; for proofs which rest upon premises adopted arbitrarily only, can but convince those that are inclined to be convinced by them. But do not infer the reality of a matter from its possibility, nor found moral actions upon met-

aphysical theories. Although it were possible that some person could be convinced by philosophical conclusions, that every material being is probably surrounded by invisible spirits; yet it would be extremely foolish, at all events, if a material being should regulate its visible actions after the invisible agents which may be hovering around him, rather than after the customs of those real persons amongst whom he lives.

Therefore display in your words and actions more warmth for active and useful exertions than for speculation; and those mystic gentlemen will not easily disturb you by their unintelligible cant.

But should you peradventure meet with such a miraculous man, and be desirous of becoming better acquainted with his person and system, take care not to let him see beforehand that you are *incredulous* and actuated by curiosity: as then he will soon perceive he shall have little success with you, and that you are not susceptible of his wisdom; and will refuse initiating you into his mysteries, or admitting you to his exoteric instruction, and you will lose an opportunity of making yourself and your friends acquainted with the real connexion and tendency of his mysterious arcana, not to mention, that it is really unbecoming a rational man to be prepossessed or prejudiced for or against any thing before he has examined it coolly, notwithstanding the plausibility of appearances, particularly if it relate to matters which are unfathomable even by the wisest mortals.

Should you have sufficient reason to conclude, that the man is an impostor, or imposes upon himself, ridicule and scornful contempt will be the last means which prudence would advise you to employ against him. You ought rather to proceed with additional circumspection; and as the senses are more easily deluded than reason, it will be necessary for you to demand of him a clear explanation of the theory upon which he acts, before you consent to be present at his process and incantations. I would also advise you, not

to suffer his using an emblematical language, but to insist upon his speaking in plain words and in such terms as are commonly used by the learned. Much wisdom may perhaps be contained in the jargon of mystics; but what *we* cannot comprehend can be of no value to *us*. Let any one enjoy the empty pleasure of mistaking a common pebble for a diamond; but when you are no great judge of precious stones, be not ashamed of frankly confessing that you cannot convince yourself of its being any thing but a common stone. It is no disgrace not to be able to comprehend what we have had no opportunity of knowing, but it is shameful and a mean imposition in any man to pretend to understand what he actually does not comprehend.

Should, however, a vagabond, an alchymist or a ghost-seer have taken advantage of your blind fide, and you at last discover the imposition, then consider that it is your duty publicly to expose the rogue for the benefit of other credulous people, though you should render yourself ridiculous by the disclosure of your weakness.

CHAPTER XXIII.

On Secret Societies.

SECTION I.

AMONGST the great variety of dangerous and harmless amusements with which our philosophical age abounds, none is more prevailing than the rage for

Secret Societies. There are few people possessing an eminent degree of ability and activity, particularly on the continent, who being actuated by a desire for knowledge, or by sociability, curiosity, or restlessness of temper, have not been for some time at least members of secret associations. It is high time these secret societies, which are so extremely dangerous to social happiness, as well as being useless and foolish, should at length be seen in their proper light. I have been held long enough in their mysterious bondage to be capable of speaking from experience, and of exhorting every young man who values his time properly, never to enter into any secret association by what name soever it be called. They are not indeed all equally dangerous, but there is not one of them that can be said to be entirely harmless, or useful in any respect. They are useless, because at the present no important instruction needs to be enveloped in mysteries. The christian religion is so clear and so satisfactory as not to require, like the popular religions of the ancient heathens, a secret interpretation and a twofold method of instruction; and as for the arts and sciences, the newest discoveries which are made, are publicly promulged for the benefit of mankind, and ought to be made as public as possible, to enable every competent judge to examine and confirm them as really useful. In some individual countries, however, where darkness and superstition still prevail, the light of the dawning day must be quietly expected. There no precipitate attempts must be made to accelerate the break of light unseasonably; for those that overleap the intermediate steps on the scale of illumination, frequently do more harm than good. It is an useless undertaking, if a few individuals strive to accelerate the period of light; and especially when they are incapable of effecting it: but suppose it should really be in their power, they are under an additional obligation of proceeding with the greatest publicity, to enable other rational men, in their own and other countries, to judge

of the competency of such illuminators, of the value of the mental treasures which they offer to their contemporaries, and whether the truth which they presume to dispense really deserves the name of illumination, or is a base coin which they endeavour to substitute for sterling money. Such associations are still further useless with regard to the object of their activity, because they are generally occupied with pitiful trifles and absurd ceremonies, speak an emblematical language which may be interpreted in various manners, act upon undigested plans, are imprudent in the choice of their members, consequently soon degenerate, and although they really might have had, in the beginning of their institution, an indisputable preference over public societies, yet in course of time they are liable to be infected by more and greater evils than those are of which the world complains at present. Those that have an inclination to perform something great and useful, find numerous opportunities of doing it in civil and Social Life ; but not one in a thousand improves the opportunity as diligently as he might. It must first be proved that we cannot do any thing in a public and lawful manner, or that the zealous promoter of human happiness is impeded in his benevolent career by insurmountable obstacles, before we have a right to create for a supposed purpose that secret compass of activity which is not sanctioned by the State. Benevolence stands not in need of a mysterious veil ; friendship must be founded upon a free choice, and sociability needs not to be promoted by secret institutions.

However, these secret societies are also dangerous to the State and the world in general. They are dangerous inasmuch as they question the authority of the rulers of civil society having an undoubted right to demand information relative to every object of activity, for which a less or greater number of citizens have united themselves ; and because the veil of mystery as completely conceals dangerous plans and principles as

noble views and valuable knowledge ; besides it often occurs, that all the members are not apprized of the nefarious views which frequently are disguised by the most imposing appearance ; while moderate geniuses only will suffer themselves to be confined in those trammels, by which the superiours of such societies are used to entangle the subordinate members ; and the better part either throws off the yoke in a short time, or becomes tainted and degenerate from receiving a false turn, or rule arbitrarily at the expence of others. They are dangerous, because *unknown* superiours are generally concealed behind the scene ; and it is unbecoming a rational man to act upon a plan which he cannot overlook, and for whose goodness and importance people with whom he is unacquainted are accountable, and to whom he owes obedience *without being certain* of their giving any thing in return, or of obtaining redress if the promises made to him be not kept ; because perverted geniuses and rogues avail themselves of the mystic clouds which envelop such societies, to usurp a secret superiority, and abuse those *passively active* members for their private purposes ; because every son of Eve has his share of passions and brings them along with him into society, where they have a more extensive field of action under the mask of concealment and in the mystic darkness of secrecy, than in the light of the broad day ; because all associations of that description degenerate in time, on account of the bad choice of the members ; because they rob us of our time and are attended with great expences ; because they divert us from serious civil occupations and lead to idleness and useless activity ; because they soon become a place of *rendezvous* for all adventurers and idlers, and favour all sorts of political, religious and philosophical fanaticism ; because a monastic *esprit de corps* creeps in ; and finally, because they afford numerous occasions for cabals, discord, persecution, intolerance and injustice against good men who are not members of such a society.

This is my creed concerning secret associations ; and if there should be some that are not liable to any of the above defects, I neither can nor will dispute the reality of such exceptions, I only can assure my readers, that I know of none which are not afflicted with some of these diseases.*

§ II. I therefore advise my readers to take no share in these fashionable follies ; to concern themselves as little as possible about the system and the steps of such societies ; not to throw away their time upon the reading of their polemic writings ; to be circumspect in their conversations upon this subject, in order to avoid all useless vexations, and to risk neither a favourable nor an unfavourable judgment upon such systems, because their real tendency is frequently unfathomable.

§ III. But should curiosity, persuasion, vanity or any other motive have unfortunately misled you to join such an association, endeavour at least to avoid being infected so much by folly and fanaticism as to be animated with a spirit of sectarism. Take care not to become a tool of disguised rogues. Insist, if you be no more a boy, upon a clear explanation of the whole system. Receive no new members until you be fully informed of the *whole* scope of the society. Do not suffer yourself to be hoodwinked by enigmatical delusions, great promises, imposing plans for the benefit of mankind, and the appearance of disinterestedness and purity of intention ; but demand proofs of undoubted facts, and a total disclosure of all the purposes which are to be attained. If they should accuse you of want of docility and of unworthiness, desire them to inform you what capacities the superiours demand, and estimate the latter after their own standard, in order to compare *their* deserts with your own merits. Let no persuasion prevail upon you to pay homage to *unknown* superiours, how weighty soever the arguments may be

* If we consider that Baron Knigge, whose confession this is, was a superiour of a Lodge of Freemasons, and one of the principal chiefs of the Illuminati ; this declaration must have additional weight, as he certainly could speak from experience.

that are alleged in vindication of it. Be careful of every word which you write about matters concerning the society, and reflect seriously before you make a promise upon oath or enter into any other solemn engagement. Insist upon a faithful account of the application of all money which you are desired to contribute. And if you should grow tired of the union, notwithstanding this prudent conduct, or the society should betray a desire of seeing you removed from their association, retire without noise and dispute, and to avoid all persecution afterwards mention the whole affair no further; should your former associates, however, disturb your tranquility, then behave like a man of spirit, and hesitate not a moment to expose their fraud, follies and malice publicly, as a warning for others.

As for the rest, you have no reason for attempting to overturn institutions of which you cannot approve. We may declaim against many things in this world without having recourse to persecution, which only serves to make bad worse. When we are once admitted as members of a secret society of a harmless nature, we may even continue to frequent it; nay it may sometimes be a point of duty not to secede, but to enjoy the opportunity of preventing mischief, and to be enabled to counteract dangerous plans.

CHAPTER XXIV.

On Treatment of Animals.

SECTION I.

IN a book on conversation with men, a chapter on the conduct towards Animals may, perhaps, at the first blush, not seem to be in its proper place. However, what I have to say on this subject is so little, and in fact relates so nearly to Social Life in general, as to induce the hope of my readers excusing this trifling deviation.

The righteous regardeth the life of his beast—An excellent maxim! Yes, a generous and just man torments no living being. How much were it to be wished that this principle were well pondered by those hard hearted, cruel, or to be less severe, those thoughtless and uncultivated hordes, who feel a savage pleasure in beholding the agony of an innocent deer when pursued by a pack of voracious hounds, or the torments of a bull when lacerated by greedy and furious dogs, or a brace of cocks, tutored by the cruelty of man, and diabolically equipped with unnatural weapons, attacking each other with irresistible fury; if those inconsiderate beings who sport in a cowardly manner with the life of a defenceless animal, which happens to fall into their blood-imbrued hands, and lacerate or pierce with pins a harmless fly or any other insect, to see how long such a tormented creature can sustain the convulsive agonies inflicted by their cruelty; if those rich and fashionable drones, who apparently vie with each other to have the honour of

breaking their necks in the most expeditious manner, force their horses to run till nature be exhausted; if these and all those whose heart cannot be moved by the sight of the agonizing torture of a suffering creature tormented to death by man, the most savage beast of prey, when not for the sake of satisfying his hunger, but merely from wantonness only, would consider that these animals have been created by the Merciful Father of man to supply our wants, and not to be tormented by us, and that no living being has a right to *sport wantonly* with the life of a fellow-creature, inspired with breath by the Eternal Source of Goodness; this being a crime against the Common Father of all living beings; that an animal is possessed of as acute feelings of pain as man, and perhaps is even affected more sensibly by tortures than ourselves, because its whole existence is generally believed to depend upon sensual feelings; that this existence, perhaps, is the first step which it takes upon the scale of creation to ascend gradually to the state in which *we* are, and that cruelty against the brute creation imperceptibly leads to cruelty against our rational fellow-creatures. How desirable is it that man should universally be sensible of all this, and open his callous heart to the heavenly sentiments of mercy and pity towards every creature.

§ II. I must, however, request my readers not to put these declarations to the account of an absurd and childish sentimental enthusiasm. There are some people who are so affectedly tender hearted as not to be able to see a hen killed, though they eat a roasted fowl with the highest relish; people whose pens and tongues assassinate the character of their neighbour, while they compassionately open the window for a fly, to be devoured by a sparrow before their eyes; people who let their servants stand whole nights exposed to the inclemency of the most tempestuous season, while they *sincerely* lament the poor bird that must fly about in the rain without either great coat or umbrella. I am not one of these tender hearted souls; nei-

ther do I think that all butchers are cruel people. There must be people of that profession, otherwise we should be obliged to live entirely upon milk and vegetables. I only maintain that it is wrong to torment animals unnecessarily, and that it is a very unmanly pleasure to wage unequal war with defenceless beings.

§ III. I could never conceive what pleasure people can receive from shutting up animals in cages. The sight of a living creature which is rendered incapable of using and unfolding its natural faculties, ought to afford no degree of pleasure to a rational man. If any one should make me a present of a fine bird in a cage, he may be assured that the only pleasure his present could afford me, would be to open the cage and to release the poor creature from its slavery. To keep wild beasts shut up in a small inclosure in a park, is also, according to my feelings, a very pitiful pleasure and unbecoming a sensible man.

§ IV. It appears to me still more absurd to be delighted with a bird that has been compelled to forget its sweet wild notes, to sing from morning till night the tune of a miserable country dance, or to spend money to see a dog which has been taught dancing, or to point out, at the command of his master, who is the greatest rogue in the company, &c.

§ V. Although I have censured those that are cruel to animals, yet I cannot applaud others that are guilty of the opposite extreme and treat beasts like rational beings. I know ladies who embrace their cats with more tenderness than their husbands; young gentlemen who attend more carefully upon their horses than upon their uncles and aunts, and men who display more kindness and indulgence to their dogs than to their friends. However some animals seem to have obtained a better character than others. No one is ashamed to confess his being troubled by fleas, whereas no person of education is allowed to be infested by certain creeping insects; the latter nevertheless are in-

fects as well as the former, and not inferior to them in point of sociability.

Some people, especially ladies, seem to have a natural aversion from certain animals, as for instance, from mice, rats, spiders, toads, &c. If we really should not be capable of conquering such an aversion gradually, which I cannot admit, we can undoubtedly, at least, so far subdue it as to avoid behaving like children in company, as it frequently happens, when we unexpectedly behold such an enemy.

Dr. Zimmerman, the author of the justly celebrated works on Medical Experience, and on Solitude, advises those that wish to overcome their antipathy against such animals, to delineate the different parts of the object of their aversion upon paper, and gradually to draw the whole animal as it is in nature; to view afterwards the dead body of their enemy, and at last, after having used their eyes to behold its figure without horror, to look frequently at the live animal; a method which, if the aversion be only imaginary, as is most commonly the case, will certainly be crowned with success.

As for those unfortunates who have been treated so cruelly by men, as to be mistrustful of all rational beings (who but too frequently abuse their intellectual powers to injure their brethren,) satisfy the imperious demand of nature, which urges us to seek some object of our fellow-feeling, and treat a faithful dog as their only friend, they rather deserve pity than ridicule.

CHAPTER XXV.

On the Relation between Authors and their Readers.

SECTION I.

THE writing of books being in our times nothing else than a literal conversation between an author and the reading public, we must not therefore be offended if in his familiar discourse he should now and then drop an useless word. It would be illiberal, were we to be angry with an author if he should suffer himself to be misled by his loquacity, or by a desire of communicating his ideas on a certain subject to readers of all classes, and to publish a work which does not contain the very quintessence of wisdom, wit and learning; as we are left at full liberty to listen or not to the garrulous talker, and before we buy his book may inquire of others as to its merits, we have no right in either case to treat him rudely, because *we* do not like his written conversation, provided he has not imposed upon us by impudent boasting and vain promises. It is indeed more difficult for an author to judge of his own writings than is generally thought; not only because he is frequently actuated by vanity, but from the subjects upon which we have ruminated a long time, obtaining through the meditation we have bestowed upon them, such a value in *our* eyes as makes us think that *our* ideas of them are extremely important, while every thing we can say upon them may appear trifling and common to others. And should we unfortunately not be perfect masters of our language, and destitute of the arts of eloquence, or be in an un-

favourable disposition of mind while we are writing down those ideas, or forget that the subject upon which we are writing interests us only on account of certain relations to our present situation, and which cannot be communicated to the reader; or should our heart be too full to permit our giving a minute account of our feelings; under such circumstances we mostly write what appears highly interesting to us, because we connect with the reading of it all those secret ideas which are necessary to render the picture complete, while the want of a knowledge of them makes every other person gape and be angry with the writer. Notwithstanding that even a sensible and learned man may be misled by such feelings or vanity, to write a book which must appear extremely tedious or useless; yet a rational and honest man ought never to suffer himself to be so far hurried away as to *converse* publicly with the world in a manner which offends sound reason or hurts morality, and is injurious to his fellow-citizens; for although the writing of books be nothing but a conversation with the public, yet we have sufficient time to reflect upon what we are about to say, and to suppress every immoral, irregular and malicious idea. I should therefore think that the public has no further authority over an author, who enters upon the stage with modest expectations, than to demand of him to contribute nothing by his works tending to corrupt the morals, or to propagate ignorance and intollrance. Every thing else, as for instance, his calling to write, the choice of his subject, the form of his composition, his claims to fame, applause and gain, the hope of immortality, &c. is *his* own business, and he alone is accountable to himself if he hazard the danger of being compelled either to retreat silently from the Parnassus, or to run the gauntlet of the reviewers.

§ II. While an author writes no nonsense or any thing that is hurtful to the state, he ought to be suffered to publish his ideas; if he say something useful

he deserves well of the public; but it is a different question, whether his book will be well received on that account. General applause of the good and the bad, of fools and wise men, of the high and the low, who would be so vain as to expect it? But frequently how contemptible are the means which many an author employs to please the majority of the reading public! An author who neglects to accommodate himself as for form, tone and title of his book, to the prevailing taste of the times; who scorns to interlard his work with anecdotes, and takes no care to adorn it with pretty prints; who attacks or ridicules prevailing prejudices, fashionable systems, the follies of the day, political, ecclesiastical, literary and moral despotism; who chooses a publisher that is hated or envied by his colleagues; who injures not to his work the protection of some vain and purse-proud Mæcæne; who endeavours not to gain the favour of those fashionable town criers who give the tone in the great world; who appears on the stage with too much modesty, dedicates his book to a man who is envied or persecuted on account of his independent spirit and merits, or does justice to him in his work; an author who has the misfortune to interest the attention of the public more than his arrogant colleagues, and thus gains a celebrity abroad which his countrymen envy him, will not make his fortune, at least while the present generation lives, but perhaps have the mortification to see his useful work sold as waste paper. I would therefore advise the authors of our age not to neglect the *innocent* literary artifices of the above description; but must also observe, that some of them are unbecoming a noble spirited and truly learned man.

To thank the public in boasting prefaces for the applause with which we pretend to have been honoured hitherto; to send to venal reviewers criticisms of our works which we have composed ourselves, or procur-

ed of some kind friend, and in which the public are told that they have reason to congratulate themselves upon the publication of a *new work from the pen of their favourite author*, &c. all these and similar contemptible artifices insure only a short lived success. The general voice of the public ought to be of much more consequence to an author than the applause of all reviewers, though it be no *infallible* criterion of the intrinsic value of a book. It is at least excusable in an author, if he flatter himself that his composition cannot be entirely without merit, and that it must be suitable to the wants of the times, because it has sold rapidly, has been translated and gone through several editions within the course of a few years, and if he, careless of the censure of a few individual critics, continue to amuse the reading world, while they do not cease to be well disposed towards him; however, it is certainly *high time* for him to leave writing, when the public begin to think less favourably of his productions.

§ III. As for the readers they ought always to bear in mind that no author can please the palate of every individual. A composition which to one person in his situation and disposition is highly interesting, perhaps appears to another extremely tedious and unimportant; and indeed the man that could compose a book in which every one that buys it should find what he wishes, must be more than a forcerer. There are books which we must read only when we are in similar dispositions with the authors while composing them; and there are likewise others, the sense and beauties of which strike us in any disposition of mind. The former, however, are not always on that account, sublime and unique, nor on the contrary, the produce of an enthusiastic and feverish imagination; neither do the latter always contain nothing but unshaken and eternal truths, founded upon a cool, indisputable and well digested philosophy, worthy only of a perfect

man, nor on the contrary, intellectual food which is easy to be digested by the most common understanding. I therefore beg the learned readers not to be too severe in their criticism on a book which is tolerably well written, or at least to keep their opinions to themselves, and not to decry such a work. It is much less pardonable to attack the moral character of an author on such an occasion, upon mere presumption, to accuse him of bad designs, to impute to his words a meaning which they do not convey, and to interpret his hints in a malicious manner. Do not judge of a work, if you have read only single passages of it, nor repeat like a parrot the applause and the censure of ignorant, malicious, or venal critics.

§ IV. As a great number of dangerous compositions are constantly published, it will be prudent in every rational being to be as cautious in his conversation with books as he is in that with men. Lest I should waste too much of my precious time in reading many useless publications, I have adopted the maxim of making no additions to my library until the general applause of the public directs my attention to a good book of original merit; being sufficiently happy in the circle of a few old friends of sterling worth, and always receive additional pleasure on renewing my conversation with them.

§ V. It would not be deviating from the purpose, if I were to dedicate a section to some observations on the conversation with *deceased, great, and noble geniuses*; however, this might lead me too far. But thus much must be generally allowed, that the study of history, of the characters and writings of the most celebrated heroes and wise men of former ages, has a great influence on the improvement of man. We imagine ourselves to be transported to the stage of former times, are animated with the spirit which emanates from the deeds and discourses of the great and heaven born men who acted upon it; and in this re-

spect the conversation with deceased geniuses of excellence has frequently more influence over our head and heart, and through that medium, over great and political events than the conversation with cotemporary writers.

CHAPTER XXVI.

Why do our Social Circles frequently afford us so little Pleasure?

SECTION I.

EVERY one seeks pleasure in social conversation; the desire which we all have for it, and the impossibility of enjoying it in its genuine purity in solitude, is the principal motive which urges us to unite ourselves more closely with our fellow-beings; but every mortal is not susceptible of it. It cannot indeed be denied, that every one can enjoy *such* pleasures as amuse and divert only, but leave the heart empty, are followed by regret and on recollection make us blush; but how frequently are those that confine themselves entirely to the pursuits of such gratifications and found their happiness upon them, woefully disappointed! How much do they miss their mark! But nobler pleasures, which occupy not only the senses, but also interest the mind and the heart, require abilities and habits which are far from being general. The participation of such pleasures and the promotion of them, require more knowledge and virtue than many possess. By knowledge we do not however mean learning.

Scientific knowledge may, indeed, afford subjects for the sweetest conversation in a circle of intimate friends ; but in mixed companies it can only be displayed occasionally, as when some dangerous error is to be refuted, or some generally useful principle is to be recommended. Those that wish to enjoy social pleasure in its native purity, must have clear notions of the numerous objects concerning man, his nature, destination, occupations, and his most important interests. A man who is destitute and totally ignorant of this kind of knowledge, or at least does not carry a mind desirous and susceptible of instruction into the social circles where he expects to find pleasure, but can only discourse of and comprehend those subjects which are so common and hacknied as to create disgust to a sensible mind, or is indifferent to every thing that is most important to a reasonable man, cannot but experience the most unpleasant sensations in society, as well as render the time heavy to those with whom he converses. How unoccupied is such an unhappy man as soon as his senses are interested no longer ; how utterly incapable is he of enjoying the nobler pleasures which the attentive and better informed derive from the mutual communication of their ideas, observations, experience and judgments ! All the delight which wit, understanding, acuteness of judgment, the arts and sciences can afford, is lost for him ; and how great is that loss ? What sensual pleasures and amusements are capable of indemnifying him for it ? Is it not natural that our social circles afford us so little real pleasure, while the education of our youth is almost generally intrusted to ignorant hirelings, who are totally destitute of the accomplishments which are necessary for sweetening the burthens of life and rendering social conversation a source of real happiness ; and while the majority of our young men possess no other knowledge but what they have acquired in taverns, playhouses, bawdyhouses, &c. or gathered from novels and newspapers ?

If we wish to enjoy the nobler pleasures of Social Life, it is absolutely necessary our mind should be graced with various virtues, the absence of which renders us utterly incapable of participating in rational recreations. Irregular and violent passions are the greatest enemies of all social pleasure. Their poisonous breath destroys it in the bud, the mere sight of them frightens it away, and frequently suddenly destroys it. Under how many different imposing masks, in how many deceitful shapes do these monsters creep into the society of men, and how dreadful is the havoc and misery which they produce! how is it possible genuine social pleasure could prevail, where envy and jealousy behold the accomplishments and merits of others with hateful eyes, where mean selfishness meditates only its own individual advantage, where the *vengeful* seeks only to hurt his fellow-citizen, where malice or calumny watches every word, mien and action which can render the innocent suspected, or to confirm some uncharitable suspicion, and where party spirit, and want of candour constantly blow up the wild flame of discord?

§ II. But the mere absence of these vices is not sufficient to render us capable of enjoying the pleasures of social conversation; they can have no access to the heart of the inattentive, the insensible and indifferent. The man who brings not a benevolent heart with him into the social circles he frequents; who does not behold and contemplate with genuine satisfaction the accomplishments and enjoyments of those with whom he associates; who is not as much delighted with *their* mental and personal perfections as with his own, cannot taste the sweet pleasures which flow from social intercourse. And how soon must they lose their charms for a man who has not attended in the circle of his friends and acquaintances with a free mind and an open and communicative heart; but in society ruminates upon his domestic cares, indulges gloomy thoughts and abandons himself to melancholy reflections; who

is reserved, and neither communicates himself to others, nor takes any interest in the discourses of the company in which he is !

If we wish to enjoy real pleasure in the society of men, and in conversing with them, we must be animated in their company with a virtuous disposition, and laudable principles and sentiments. We must esteem every man as man, without paying any regard to his rank and fortune ; the sight of him and his presence must never be burthensome to us ; his accomplishments must never distress but always give us pleasure. We must be capable of taking a lively interest in all the concerns of our fellow-citizens, participate in all their joys and sorrows, be ashamed neither of their nor of our own natural imperfections and weaknesses ; place ourselves frequently in their room and circumstances, and always judge of and treat them as we would wish to be judged of and treated by them, were we in their situation. We must live entirely for others, and instead of distressing them by an ostentatious display of our accomplishments and rigorously enforcing our rights and pretensions, have no other object in view than the general pleasure and satisfaction of the company in which we are. The more we promote these, the greater will the pleasure and satisfaction be which we enjoy ourselves.

§ III. We are also frequently unfit to enjoy social pleasure, because we expect either too much, or contradictory gratifications of Social Life. We expect too much, when we expect an uninterrupted flow of pleasure never to be disturbed by the natural imperfections of man, or the unavoidable inconveniences and difficulties of life. We are but too prone to forget that we ourselves are limited, weak and frail mortals, and that we live among beings who are in the same predicament. We do not recollect that almost every social pleasure must be purchased with greater or smaller sacrifices, and that we look in vain, in this sublunary world, for pure and unmixed gratification.

We also expect too much of Social Life when we look upon ourselves as patterns after which all other people should form themselves, and desire that our friends and companions should regulate themselves in the choice of their pleasures and amusements after our own individual taste. But what an absurd contradiction is it to wish for *social* pleasure without being of a *social* disposition, and how natural is it that people who form such foolish expectations should be frequently disappointed!

§ IV. Prejudices and fashion are likewise very often the destroyers of the pleasures of social conversation. They extend their baneful influence over all our social enjoyments and amusements, poison all the sources of congenial bliss, and rule with an iron rod over nearly all our diversions. How rarely are we guided by our own judgment and sentiments in our notions of what is pleasant or unpleasant, proper or improper? How very often do we subscribe in contradiction to our own feelings, to the decisions of those who by their rank and wealth are enabled to give the tone. We deny our own taste in order to be thought tasty by others. How rarely do we consult our own wants or the present disposition of our mind in the choice of our recreations, and how frequently are we guided only by custom and the example of the higher classes! only that pleasure is thought to be genuine and really desirable which bears the stamp of all powerful fashion.

We are frequently tempted to think that men care less for pure enjoyment than they are desirous of being *thought* to have enjoyed much pleasure, and to be possessed of those means by which it can be procured. And who perceives not, who has not frequently felt himself the restraint to which mortals are forced to submit by fashion in their diversions and amusements? How rarely can we give vent in our fashionable circles to the natural feelings and emotions of our heart, and shew ourselves as we really are! How anxiously must we ponder our judgments, words, gestures and even

the most trifling actions ! How rarely such a congenial harmony of thinking and of sentiments prevails in our social circles as permits us to appear without disguise and dissimulation ! and how frequently do we embitter the enjoyment of social pleasures by the laborious and expensive preparations which fashion obliges us to make for them ! How much more frequently could we enjoy these pleasures, how much purer and more satisfactory would they be, if they required less expence and preparation, if sincere benevolence and friendship alone fixed their value !

§ V. However well founded and just the complaints of the want of social pleasure may be, yet it is evident that the causes of it are within ourselves, and that we must accuse no one else if we be destitute of social happiness. If we wish to remove them and enjoy the pleasures of social conversation in their natural purity, we must strive to attain all those accomplishments of the mind and the heart which render us susceptible of them ; cultivate our understanding, use ourselves to reflect on what we see and hear, and thus collect a treasure of useful and agreeable knowledge, which we can exchange in our conversation with our friends and acquaintances for *their* experience and observations. We must guard our heart against all irregular passions which disturb the peace of our mind and destroy social pleasure, against all envy, jealousy, pride and vanity ; must learn to value man as our fellow-creature, without paying any regard to mere external accomplishments and prerogatives, and to be more attentive to the good qualities and merits of our associates than to their defects.

If we be really desirous of enjoying the pleasures of social conversation in their genuine purity, benevolence and charity must be the soul of all our discourses and actions, and rule all our judgments and pretensions. We must take a lively and heartfelt interest in all the concerns of our fellow-men, be capable of rejoicing with the happy and of weeping with the sorrowful.

We must open our heart to the sentiments of humanity, and impart our feelings to others without anxious mistrust or reserve. It is also requisite we should never expect to enjoy in any social circle a totally pure and unmixed pleasure; demand of none of our companions more than his situation, circumstances and abilities enable him to perform, and be as ready to shew to others as much indulgence and candor as we wish they should display to us. We must also never desire being the principal person in our social circles, or the focus in which all must concentrate. It is likewise absolutely necessary we should not be guided by prejudice and tyrannic custom, but by sound reason alone in estimating the value of things, and rather endeavour being than appearing to be, satisfied and pleased. It is finally requisite we should not be ashamed of being solicitous for the preservation of our health of body and mind, and never sacrifice the purity of our conscience and our good name to fashion and the mandates of custom. If we observe these rules, we shall certainly find less reason to complain of the want of social pleasure, and find fewer thorns on the path of life.

CHAPTER XXVII.

Principal causes of the want of Domestic Pleasures.

SECTION I.

AMONGST all the numerous sources of human pleasure and happiness, domestic life undoubtedly is the richest and most productive ; but to which unhappily too many of the higher and middling classes rarely resort. This source of pleasure and happiness is accessible at all times to every man ; its use is not confined to time, and the enjoyment of it requires not the least laborious preparations. The more pleasures the wife draw from this source, the richer and more copious it grows ; the more frequently he resorts to it, the more he will relish the blessings which it affords. The gratifications with which it abounds are attended neither with disgust nor aversion ; and if the pleasures with which it fills our mind be but rarely enrapturing, they are the more innocent and durable. These sources of pleasure may indeed be troubled and weakened, but never totally drained, if we do not exhaust them by our own folly. They burst in upon and refreshen us in every situation of life, and in every age. These alone can indemnify us for the want of many other sources of happiness, and without them the enjoyment of all other pleasures soon becomes insipid and loses its charms. Notwithstanding this there are, proportionably, but few that draw from this source as much pleasure and happiness as it can afford. Domestic life but too frequently is changed into an overflowing source of sorrow and misery. And even if this should

not be the case with many, yet satiety, coldness and discontent deprive it of all real gratification. The complaints of the want of domestic pleasure and happiness are therefore, as common as they are various. We suppress indeed these complaints as much as possible, because they always betray defects and errors of which we have reason to be ashamed. However this does not remedy the evil; but rather promotes its taking deeper root every day, and growing more incurable.

§ II. Want of mutual regard and love is the principal, and, without doubt, one of the most common causes of the absence of domestic happiness and pleasure. Can we be pleased and happy in the society of persons of whom we have a bad opinion, to whom we attribute no good qualities, in whom we find no sincerity or merit, of whom we have not the pleasing hope of learning any thing, but believe them utterly incapable of contributing towards our happiness? And how often is this the case of married people, near relations, and inmates of the same house? How often are the most sacred and indissoluble bonds concluded only by mean selfishness or blind passion! And when the charm of the advantages we attained in this way begins to lose the attraction of novelty, when passion gives way to cool reflection, how soon then must the bonds which were contracted only for the sake of those advantages, or from the impulse of passion, be materially weakened or totally eclipsed! And besides, how often do we find our domestic happiness upon expectations which are contrary to the nature of things and men! We generally expect of men a more than human perfection; unlimited faculties, virtues which cannot be tarnished, and light without shade. We expect to find pleasures which are procured without any difficulty or trouble, and joys unmixed with grief and sorrow. If our expectation be not realized, we believe we have been deceived and imposed upon; overlook all the beauties which the object of our dis-

appointed expectation really has, do not value it after its intrinsic worth, but agreeably to the arbitrary imaginary picture we at first formed of it ; calculate its real and imaginary defects with the greatest rigour, and complain of unmerited misfortunes. How could mutual love and regard exist under such circumstances ? or how can we enjoy domestic happiness without them ? Imprudence likewise frequently produces consequences which are equally baneful. We believe to be released by a domestic life and conjugal ties from all laws of decency and propriety. We therefore cease to be watchful and unrestrainedly abandon ourselves to all our natural or acquired failings and defects ; frequently shewing ourselves in the most unfavourable and disgusting light, abusing the privileges of intimacy and openness, and are carried away with the idea that persons so nearly connected with each other, are not in want of reciprocal indulgence and forbearance. But how severely must regard and love, these principal supporters of domestic happiness, be shaken by such an imprudent conduct ! How frequently must the practice of such a deportment alienate persons from each other ! And how much more frequently must it embitter and paralyze their conversation and connexion ! If we really wish to enjoy domestic pleasure and happiness, mutual love and regard must be the foundation ; and while we neglect to preserve and strengthen these ties, domestic life must lose its sweetest charms.

§ III. Want of mutual concern is one of the most prominent features of the absence of domestic pleasure and happiness. How soon must the sources of pleasure and conversation be dried up when we live with those whose concerns, occupations, enterprizes, prospects, hopes and undertakings, joys and sorrows are indifferent to us ! What an insipid conversation, what tedious discourses must ensue, when every member of a domestic circle reflects upon and pursues only his own ideas, meditates only upon his own individual

sorrows and troubles, bends his mind entirely upon absent persons, or ruminates only on the execution of his private plans! In what a troublesome restraint and unnatural situation must people be who have so many and important concerns in common, and nevertheless do not contemplate, regulate and transact them jointly! It is impossible we should be capable of enjoying domestic happiness, while we do not take the liveliest interest in every concern of our comfort. The more concerns man and wife have in common, the more intimately and indissolubly their mutual happiness is connected; the less happy the one can be without the other, the less ought such consorts to be indifferent to any thing which one party does and undertakes. However, I do not mean to infer, that one party is to obtrude upon the department of the other; that the wife, for instance, should tease her husband with her advice in matters she does not understand, or demand of him a minute account of all his transactions. But how many concerns are there in which both must and can take the most lively interest, if concord and love be to make them happy! How much easier can we bear the sorrows which a friend shares with us! How much more pleasant is every cheerful prospect we enjoy with a person who is dear to our heart! How much sweeter is every pleasure we share with a beloved wife or a faithful friend, than all the diversions of which we partake in the circle of unsympathizing strangers!

§ IV. Want of taste for innocent and simple pleasures contributes likewise very much to destroy domestic and social happiness, and to render our home irksome to us. The pleasures of domestic life are, indeed, not noisy and enrapturing: they do not transport us into a new and unknown world; they are not attended by a total oblivion of ourselves, our relations to the world and situation, like many social amusements and pleasures; they are founded upon a clear perception of our connexions and a rational reflection

upon them ; they confine themselves and those that enjoy them, within a narrow circle of persons and objects, and are the most sweet and innocent when we least transgress their natural limits. But every one has not a relish for such pleasures. Pleasure and diversion, amusement and oblivion of ourselves are with too many people but synonymous words. They expect to be gratified with the former only when they hope to meet with the latter. Domestic life therefore has but few charms for them. Whatever they see and hear in their domestic circle appears to their pampered senses and corrupted taste too uniform and tedious, and to possess too little attraction. The circle of conversation and pleasure which nature has pointed out to them is too narrow for their vitiated desires ; they look upon these salutary restrictions as onerous fetters, and go in search of greater liberty, or rather licentiousness, where the greatest slavery reigns ; they hunt in the great world after gratifications which they could find much easier and in greater perfection in the circle of their family. And how much must they lose by this fatal error ! How numerous, how pure and satisfactory are the more simple and innocent pleasures of domestic life ! Every wise judgment, every good word, every noble feeling and sentiment which we express there ; every just and laudable action of which we discourse ; every mark of applause and respect, every encouragement to virtue, every consolation in affliction we receive, and every mutual frank communication of our ideas and sensations which we disclose in our domestic circles, cannot fall short of being highly pleasing to an uncorrupted taste. We must further observe, that the joint improvement of feeling souls in wisdom and virtue, the mutual care of sowing no other but good seed in the susceptible heart, the sight of every unfolding blossom of the understanding of those whose happiness is dear to us ; the contemplation of every less or greater progress they make on the path prescribed, and the prospect of their future usefulness

being affected by violent social inequalities, men indeed expect to derive most pleasure and advantage from it. Pleasures which are momentary and exhausted, as well as the little pleasures of the day. But when those in near proximity of him, with accomplished understanding, and a well directed heart, when they have a decided taste for every thing that is noble and good; when they have the earnest and sincere wish to instruct and to be instructed; when the joint reading of a good and instructive book amuses them instead of splendid dissipation; when they actually strive after wisdom, virtue and higher perfection; when they unite for the common enjoyment of the pleasures of religion and science, then they take the most lively interest in every thing that concerns mankind and their mutual welfare. That is, as possible the sources of domestic pleasure and improvement should ever be cultivated. How necessary a preparation is for every one passing into domestic life, that he should never cease to cultivate the mind and heart, and how natural it is that our highest method of educating our children should render them capable of enjoying the purest pleasures which the present world can afford.

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CHAPTER XXVIII.

On Candour and Tolerance in Conversation.

SECTION I.

WANT of candour and tolerance in conversation is one of the most common and baneful enemies of social and domestic pleasure. The rage for violent and malevolent political and religious disputes which prevails in our age, the tyranny we but too often usurp over the opinions of others, the heat and uncharitable vehemence with which people in general assail those whose ideas are different from theirs, the frequent accusations of atheism and superstition, of jacobinism and sneaking fervility which are exhibited in our social circles, and the arrogance with which many of all parties presume that they alone are in the possession of truth, and that those whose ideas do not perfectly coincide with theirs, are religious, philosophical or political apostates—poison but too often the pleasure which social circles are capable of affording. When in company any one of our fellow-citizens starts ideas which are not congenial with our manner of thinking, we frequently deem ourselves entitled to treat him with scorn, ridicule and contempt, or even to render his understanding and moral or civil character suspected. But nothing is more unreasonable and unjust than such conduct; nothing can be a greater infringement upon the natural liberty of man. I therefore beg leave to make a few observations upon the undoubted right every one possesses of thinking and judging for himself, and of communicating his ideas freely, even

though they should be erroneous; flattering myself that what I shall advance upon this subject, will contribute towards rendering, at least, some of my readers more candid and forbearing in their treatment of those who differ from them in opinion.

§ II. The acrimony with which we frequently oppose those whose opinion differs from our own, and the unfavourable judgment we form of them on account of this difference, generally arises from the belief that such ideas are erroneous, because the reverse of what *we* hold to be true, and are consequently either dangerous to the state, hurtful to religion, or contrary to the nature of things, and therefore ought not to be uttered. But if this could give us a right to condemn others for entertaining and defending ideas contrary to those *we* have adopted, they undoubtedly would have the same privilege of condemning us for differing from *them* in opinion. We feel ourselves compelled, as it were, to regard *our* notions as undoubted truth, and are conscious that we *cannot* help thinking so; but forget that others are in the same predicament, and as incapable of beholding matters in any other light than that in which they see them, as we are to perceive things otherwise than represented to *our* senses and intellects.

§ III. All our notions are produced and shaped by sensual perceptions, by instruction, education, reading, conversation, meditation and the conclusions drawn therefrom. As for the notions produced by sensual perceptions it is obvious to the most common understanding, that if some object affects the sensual organs, as the eye for instance, we cannot avoid judging of it conformably to the perceptions it produces through that medium upon the mind. We *must* see what we do see. We *must* think an object to be green, if it appear in that colour to our eyes, although to every other person it should seem to be blue. Neither ought we to condemn any one for the notions he owes to his

education, instruction, reading, and conversation with others. It is not his fault that he was placed by Providence in the situation in which he is, and that he received no other ideas but such as naturally resulted from it. The same mode of reasoning is applicable to the ideas produced in our mind by meditation and the conclusions arising from it. Man is designed to go in quest of truth; however he must have external or internal impulses and means to pursue it. Is it his fault if he just happen to have this or that impulse, or only these and no other means to go in search of truth. He is designed to compare and to examine the knowledge treasured up in his soul; but *can* he light upon other comparisons than the notions already formed in his mind allow him to draw. He compares, for instance, two actions; and can it be expected, that he should form any judgment but what is conformable to his ideas of such actions? He is to examine; but he must first be induced by certain circumstances to think, that what he is to examine is doubtful, and consequently capable of being examined. But if such a circumstance should never come in his way. And if it do he will ponder the arguments which are for or against his opinion. But if certain arguments determine his judgment, can he help feeling their weight in this and no other manner? Ought he to be blamed for having perceived them according to the degree of his intellectual powers, the impulse of his heart, and the authority of those that advanced or contradicted them? In whatever light we behold this point we are forced to confess, that our notions very rarely can reflect any blame on our volition, and it is impossible to maintain at any time, with the least colour of truth, that a person infected with some erroneous notion, has adopted and defends it contrary to his better judgment, and that it is his fault he has these and no other notions. But if we must admit this, it naturally follows that we are guilty of the most wanton cruelty

and injustice if we attack him with acrimony, or despise him for his opinions.

§ IV. If it had been the will of GOD, that only a few men should think and obtrude the result of their thinking upon the rest, he would certainly have given the faculty of finding out truth either *in a higher degree*, or *exclusively* to those that had been appointed to prescribe to the rest what they are to think and to cherish as truth. But as he has not made that distinction; as it rather plainly appears that *all* men have that faculty; nay, as even many of the inferior classes possess a higher degree of mental power, acuteness, wit and knowledge than their superiours in wealth and rank, it is obvious that the privilege of thinking is a *general* privilege, which is the inheritance of the subject as well as the prince, of the poor as well as the rich, and of the layman as well as the priest, and cannot be monopolized with any colour of justice either by a single individual, or by any society of men.

§ V. If we further consider, that the all bountiful Creator gave to *all* men, without discrimination, the faculty of forming their *own* notions of every thing in nature, in order that every one should enjoy the pleasure which the knowledge of truth affords; and that every one should be conducted by truth to the sanctuary of *virtue* and *happiness*, and that this purpose never can be attained, if the privilege of thinking and judging be not a general one; we have additional reason for concluding, that it is the most glaring injustice to attempt preventing any one from exercising the right of thinking and of communicating his ideas to others. It is impossible we could feel the importance of an idea and cherish it while it accords not with those notions we already possess. It is equally impossible, that any notion of which our reason cannot approve could have any influence on our volition, because our will can be actuated only by ideas which appear true to *us*. If therefore it was the will of the Creator, that every man should cherish truth and be

urged by it to become virtuous, it certainly must also have been his intention, that every man should have notions acquired by his own voluntary exertions, and embrace truth without compulsion, and consequently it becomes an act of open rebellion against the order of the Supreme Ruler of the world to obtrude any notion despotically upon a rational being ; and *all* men must have an equal right to think, and to embrace as truth, what the free, independent use of *their* senses and *their* reason teaches them to be true. It is, finally, obvious to the most common understanding, that if compulsion, threats or punishments be applied, to force man to believe what the free use of his senses and reason forbids him to acknowledge as true, he will become a hypocrite, the most detestable and hurtful character in nature, and the greatest bane to social and civil happiness.

§ VI. God has given to *every* rational being the faculty of *reasoning* and *speech* ; and in dispensing these gifts to *all* men, he must certainly have intended that *all* should have the liberty of using them, to think, and to *communicate* their ideas to others ; whence we naturally conclude, that every mortal having the privilege to think, to judge and to believe for himself, must also have the right to *communicate* his ideas and opinions orally or literally to others ; for it would be madness to allow, that a mortal has an undoubted privilege to do the former, and to deny him the liberty of doing the latter.

§ VII. Every thing which the Creator made an indispensable *want* of human nature, must also be a general and incontestable privilege of mankind. Now I conclude : it is a general want of *all* men to eat, to drink, to sleep, to work, &c. consequently *all* men are entitled to it ; but from this conclusion I also infer, that *every* man has an incontestable right to communicate notions which appear *truth* to *him*. Only degenerated and highly vitiated people can feel no impulse to satisfy this natural want. We certainly should

call a person a tyrant and a daring offender against the rights of men, that would prohibit the sharing our bread and our pleasures with our fellow-creatures. And why should we call him so? Because we enjoy our sustenance and pleasures with additional satisfaction when we share them with others. But is not truth more valuable than a meal or any other sensual pleasure? and as such, how unaccountable must it appear, that man, who by nature is designed to be a social being, should deem it a want of his moral nature to share his bread with others, and feel no irresistible impulse to share truth, the greatest of all earthly blessings, with his fellow-creatures? Can a rational being really value truth as the greatest gift of Heaven, without being desirous of making all his brethren partake of it? Indeed all men are as desirous to make others partake of their knowledge, as they are to eat their bread in common with their fellow-beings; this natural want is, of course, a *general* privilege, and it is consequently the highest degree of despotism to deny this right to any man. And is it not conducive to the general good, that *all* men should be actuated by an irresistible desire of communicating their ideas and knowledge to others? Is not mankind led more rapidly towards perfection by reciprocal instruction and the mutual exchange of ideas? What would become of the world, if every individual were obliged to seek, to invent and to collect himself, unassisted by others, all the knowledge which he wants for his progress in virtue, for the peace of his heart and for his comfort in affliction? In order to prevent the evils which this world unavoidably produces, the all bountiful Creator placed man in a social connexion, and gave to every rational being the faculty of speech as a help-mate to the power of reasoning, to enable every individual to *communicate* the notions, ideas and experience which he has gathered on his path to his fellow-travellers.

§ VIII. But should any of my readers object, that if all men were to be permitted to communicate their

ideas freely, whether they be false or true, this might occasion much disorder and confusion; I must reply, that suppose this should be true, the right must nevertheless be admitted to be common to all rational beings, as without it the faculty of reasoning and speech, which they all possess, would be of no use to them, and of course cannot be taken away from any of them, notwithstanding the *accidental* injury which the exercise of it may occasion; because the general rights which appertain to *all* men as *men*, are superiour to all other privileges and prerogatives. What should we say, if the subjects of a prince were to oppose their sovereign in the execution of a prerogative *necessarily* connected with his dignity, and granted to him by the general consent of his people for the support of his authority, because it sometimes occasions confusion among the nobles, or is burthensome to a *few* individuals of his empire. Should we not blame such an opposition as a glaring act of injustice and rebellion? And is it not equally absurd to check the liberty of speech because it confuses many an ignorant person, and sometimes proves a vehicle of error as well as of truth. If this were right, it would also naturally follow, that we must sow no seed for fear that some weeds should grow up along with it.

§ IX. But *what* confusion, *what* disorder could be occasioned by the free exercise of the liberty of *speech*? It neither can be injurious to sound religion, nor to a well regulated government, nor to the essential principles of morality. Sound religion needs not to fear the light. The more freely its principles are discussed, the more amiable will it appear to an impartial examiner. Doubts may indeed be raised against some of its tenets, but these very doubts will serve as a new spur to more minute inquiry, which ultimately will do it more good than harm. Truth always eventually conquers, and error only cannot stand the test of free examination. The principles of religion and its essential tenets, were never more freely discussed than at

the time of the reformation. Wars, persecution and disorder were, indeed, the primary consequences of it, but the investigation of its essential nature terminated at last in the more general distribution of indisputable truth. The gold was only separated from its dross. Ignorant, bigotted and wild fanatics only will dread the free discussion of religious subjects, while the enlightened adorer of God will rather challenge than check it. As for morality, its principles are so plain and rest on so firm a foundation, that no discussion, how free soever it be, can shake its basis; and no good government, whose administrators are faithful and *disinterested* in the discharge of their duties, whose laws are equitable and just, and whose burthens are distributed with a wise regard to the abilities of those upon whom they are charged, has to fear the voice of publicity; tyrants alone who sway with a rod of iron over an oppressed people, whose actions shun the light, and who, like those of modern France, trample upon the laws of nations, and are deaf to the voice of equity, justice and humanity, have any thing to fear from the liberty of speech. The loudest and most acrimonious declamations against a really good government will be as little capable of persuading any man, who is sensible of its blessings, to conceive a bad opinion of it, as the most specious arguments would be to make a sound and healthy man believe that health is no desirable good. Neither regard for sound religion and morality, nor wise policy can therefore justify the want of open and unbiassed discussion, nor the animosity and party spirit which in most of our social circles check the freedom of speech, and overawe the man who exercises a right which is a general privilege of all men, and subject to no human controul whatever. All governments have an undoubted right to punish *actions* hurtful to the state; but no rulers upon earth are warranted to punish men for their *ideas* and *opinions*. To chastise a man for his supposed *errors*, is the most glaring and cruel of all tyrannies.

§ X. All acrimony, passionate heat, rudeness of language, ridicule and hatred which we display towards those that differ with us in opinion about religious, moral, philosophical or political subjects, is therefore unbecoming a man of honour, a glaring infringement of the general rights of men, and disgraceful to a rational being. If the ideas they advance be really and essentially erroneous, violent and passionate declamations against them will never contribute any thing towards convincing them of their error, but will rather lead them to think that we are sensible of their superiority and our own weakness, and wish to *silence*, because we are incapable of *refuting* them. Such conduct of course, will give them just reason to complain, that we use unfair weapons to combat them, render us suspected of arrogance and tyrannical sentiments, and provoke hatred or contempt. But if their ideas should be true, we are guilty of additional injustice, and have the greatest reason to apprehend that the bystanders will suspect us of stupidity, stubbornness, false pride, prejudice, narrowness of sentiments, or of being actuated by private animosity or party spirit, a suspicion which will stigmatize our head and heart, and deprive us of the regard of all those who are animated with principles of honour and justice. Therefore, should you feel yourself incapable of advancing solid and fair arguments in opposition to opinions militating against your own ideas, prudence suggests your being silent rather than hastily exposing yourself to disgrace and contempt.

§ XI. Tolerate the erring without confirming them in their errors. Fortunately, however, all the ridiculous nonsense with which the great and little geniuses of our age amuse themselves, is not the result of deep reflection, but only an offspring of taste and fashion; for which reason it would be imprudent to contradict them, because men are easier irritated by an attack upon their taste than by an aggression of their opinions. Tired of a never changing sameness they

relinquish it at last of their own accord, and are generous enough to despise what occupied their whole soul as soon as it ceases to be fashionable. But if you persecute them on account of their taste, they will endeavour to support it by arguments, and make a prejudice of what they cannot easily be cured. You will always be disappointed when you attempt gaining men on the side of truth, by openly and abruptly attacking their errors. They justly suspect that their valiant, but unskilful attacker wishes to make converts of them, and is actuated merely by party spirit, which causes them to retreat and to leave the spirited hero alone on the field of battle, to fight with shadows and airy phantoms. Always speak for the cause of truth with coolness of temper, and let no one see you are convinced of there being people who are given to the opposite error. Great are the advantages the benevolent man obtains by such a forbearing and tolerant conduct towards his erring brethren. If you shun and despise the deluded, they will be revenged by despising you in return, and console themselves with the regard of those they have seduced to adopt their errors. But if you tolerate, treat them with kindness, and shew yourself in a point of view in which they cannot behold your worth without humiliation to themselves, they will esteem you, and soon be willing to give up their errors rather than desert you, merely because you cannot be of their opinion. If such an erring man be once but in that disposition of mind, you will obtain more over him by a single word, spoken at the proper time, than by the most pompous declamations, to which he pays no attention; or by the most lively flashes of wit, which only will strike or even exasperate him. Nothing is more certain than that we shape our taste after those with whom we are intimately connected and whose regard we believe to possess, because we respect them ourselves.

Such measures can, indeed, only have a slow effect, and are incapable of affording a speedy remedy against

the growing evil; however experience teaches us, that we have it but rarely in our power to administer it with success. Only those whose influence over the minds of men is more powerful than ours, whose manner of thinking and acting serves as a rule for the lower classes, can afford such a speedy remedy. Therefore, let us patiently wait till it again becomes fashionable to ridicule folly and to esteem truth; to look upon every excess of an over heated imagination as an effect of mental disease; to be satisfied with little to moderate our expenses, to be ashamed of effeminacy, to obtain the means necessary for the satisfaction of our wants, rather by the exertion of our industry than by the assistance of secret powers, till the fashionable follies and eccentricities of our corrupted age disappear. Nature will then again resume her regular course; miraculous cures will cease to be effected, and the quack will be suffered to starve, notwithstanding his boasted arcana; no more ghosts will be seen; fanatics will brag in vain of an immediate influence of the Godhead, the scoffers of the most sacred truths will be treated with contempt, and the preachers of disorder and rebellion, those daring apostles of an Utopian liberty and equality, will find no more disciples. All that we can now do to check the growing errors of our age, is to distinguish ourselves as much as possible by the excellence of our manner of living from our erring cotemporaries. If it be of such a nature as to make us *really* happy, it will soon display its salutary influence over the manner of thinking and acting of our friends and connexions; for we never see that a person is happy without wishing to be blessed with happiness, or without inquiring after the means which he employed to obtain the felicity he possesses; and if only the road he went be not thorny, and rendered pleasant by a prudent guide, we undoubtedly will follow him.

§ XII. I further beg leave to request my readers, to do justice to the *morals* and *civil* worth of those

that differ with them in opinion, and not to prefer others that possess no other advantage over them than that of coinciding with *their* own notions. Opinions never can raise or depreciate the intrinsic worth of a person. The merits of men do not depend upon their *opinions*, but are founded upon their *actions* and the *motives* by which they are animated. *Active* sentiments of humanity and charity only fix the real value of man. If a person be benevolent, charitable, peaceable, diligent, useful to the state, polite and obliging in conversation, faithful to his friends, a strict observer of his promises, just to every one, and graced by elegance of manners, he has then intrinsic worth, and is entitled to our love and regard, whatever his private opinions be.

§ XIII. Finally, to avert all misinterpretation—I beg leave to observe, that by maintaining all men have an undoubted right to think for themselves, and to communicate their ideas and notions to others, I by no means intended to infer, that Princes and Magistrates exercise an unjust and usurped authority, in checking and punishing those that endeavour to seduce the weak and unprincipled from their allegiance to their Sovereign ; for this is a glaring *abuse* of the liberty of speech, and, like calumny and aspersion, is tantamount to a criminal action, and must be subject to the control of the law, if internal peace and order are to be maintained.

CHAPTER XXIX.

Conclusion.

SECTION I.

KIND reader, should you find in this work any thing deserving your attention, should it be received kindly by the public, and criticised favourably, we shall thereby experience greater cause for rejoicing, than from the highly honourable and flattering reception of any of our former publications. We at least hope you will find no principles in it of which a rational man need to be ashamed; and if it have no other merit it surely may claim that of universality; as we flatter ourselves that scarcely any relation in Social Life will be found of which we have not said something useful.

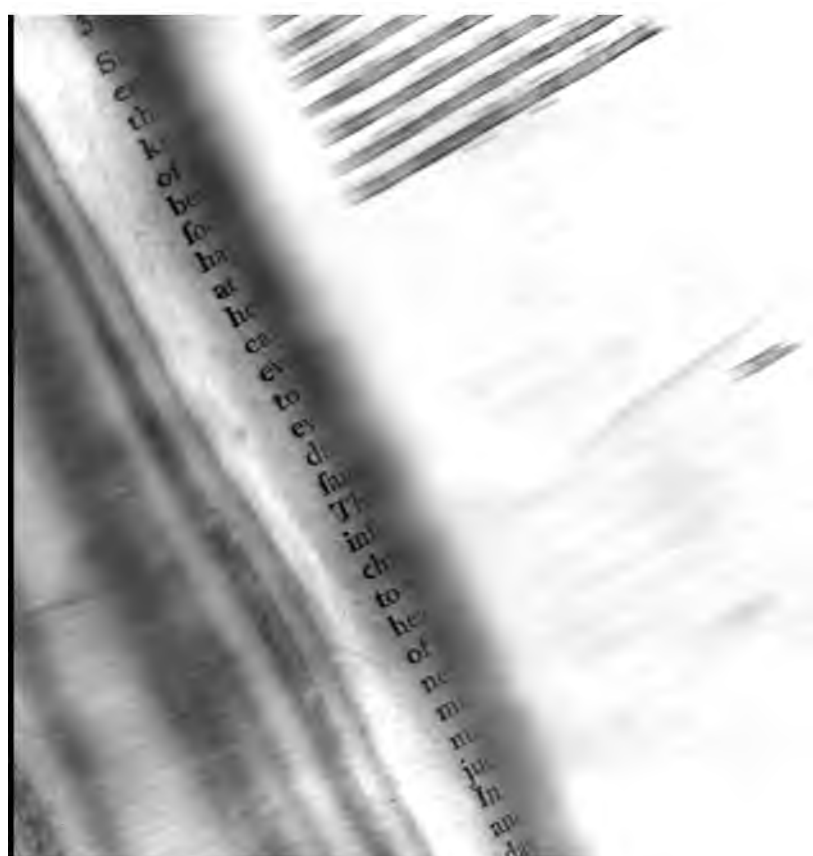
§ II. No one will deny that such a book, provided it be composed with sufficient judgment, knowledge of men and experience, will be useful not only to young people, but to those of every description. In general we expect that those who are gifted with great vigour of mind and a sufficient share of sagacity in business, should also be possessed of a refined spirit of conduct, but in this we are frequently mistaken. This spirit of conversation requires a coolness of temper and a nice regard to trifles which is rarely the portion of lively geniuses. However *one* hint thrown out in a book like the present to such people, may prove sufficient to direct their attention to those faults in their conduct they have hitherto overlooked in consequence of their

liveliness, without preventing their improving their experience of others in their *own* way and being self-consistent.

§ III. It was, however, by no means our intention to teach the art of abusing men for our own purpose, or of ruling over our fellow-citizens at pleasure, and of putting every one in motion to forward selfish views. We despise the maxim, "That we can make any thing of men, if we take advantage of their blind side." A villain only can and is bent to do this, because he cares not what means he employs to attain his object; the honest man, however, cannot make *any thing* of all men, and scorns to attempt it; and a man of firm principles will not suffer himself to be abused in such a manner. But every honest and wise man wishes and has it in his power to prevail at least upon the better part of his connexions, to do him justice; to avoid being despised by any one; to preserve his peace from external attacks, to derive gratification from conversation with people of all classes; and to guard against being abused by rogues. And if he persevere in these endeavours, and consequently act generously, prudently and fairly, he can enforce general regard; and if he have studied men and be deterred by no difficulties, he can also eventually accomplish any *good* purpose. To point out the means of effecting this, and to give rules how to proceed properly, is the object of the present work.

Those who would, however, upon every voluntary action, upon every trifling step which they have to take, first consult this book whether it contain no receipt, no rule that suits their purpose, would truly deny all originality of character, and do every wrong to accuse us of having disappointed them.

That we were obliged to expose on this occasion the weakness and failings of many classes of people, without, however, ungenerously pointing at individual subjects, was but natural. We might, indeed, have





rendered this book more entertaining, had we embellished it with anecdotes taken from real life, and laid before our readers the numerous instances of folly and ridicule we have discovered in all ranks. But this would have been unbecoming a Philosopher ; and we flatter ourselves that our readers will do us the justice, to believe we have been actuated neither by malice nor the contemptible spirit of scandal.

FINIS.

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